WORLD CALL

An Ex-Soldier Prays

I killed a man. Yes, more than one.
No, it was not I who fired the gun.
There was no malice in my heart;
I called them friends before the start
Of war. And yet I left them dead.
"Go, save Democracy," men said.

And so I went. O God, how long
Will hate be stirred by "patriots'" song?
How long will men be urged to kill
By flying banners and the thrill
Of marching feet and rolling drums?
How long until Thy Kingdom comes?

Make us to see that wars must cease;
Show us again the Prince of Peace,
Who brought to men a better way;
Lord, may His teachings have full sway.
Relentless let them grip our souls
Until Love's higher law controls!

—Mabel Niedermeyer

November, 1936
Price 15 Cents

Loyalty and Victory Conventions

The 1936 Loyalty and Victory Conventions (One-Day Conventions) are again under the auspices of Unified Promotion. These nation-wide meetings, now in the fourteenth year of their existence, have collectively become the largest convention enterprise of our brotherhood. Last year 65,846 attended. An even greater number is expected to attend the 251 gatherings planned this year.

"Through Loyalty to Victory" will be the theme of the conventions. Local church development will be studied, and the world-wide activities of the church will be emphasized. Following is the schedule:

Kansas	Oct.
Kansas City	26
Everest	27
Topeka	28
Council Grove	29
Jewell	30
	Nov.
Norton	2
Goodland	4
Garden City	5
Stafford	6
Wichita	9
Wellington	10
Independence	11
Yates Center	12
Fort Scott	13
Illinois	**Oct.**
Bloomington	28
Hoopeston	29
Mattoon	30
	Nov.
Olney	2
Marion	4
E. St. Louis	5
Springfield	6
Pittsfield	9
Macomb	10
Rock Island	11
Dixon	12
Chicago	13
Indiana	**Oct.**
Jeffersonville	26
Orleans	27
Bloomfield	28
Princeton	29
Rockville	30
	Nov.
Rushville	2
Indianapolis	4
Frankfort	5
Williamsport	6
Hammond	9
South Bend	10
Peru	11
Anderson	12
Fort Wayne	13
Oklahoma	**Oct.**
Enid	26
Woodward	27
Tonkawa	28
Stillwater	29
Oklahoma City	30
	Nov.
Anadarko	2
Duncan	4
Durant	5
Ada	6
Hartshorne	9
Muskogee	10
Barnsdall	11
Vinita	12
Oregon	**Oct.**
North Bend	26
Grants Pass	27
Albany	28
Portland	29
Hood River	30
	Nov.
Pendleton	2
Montana	
Kalispell	4
Fort Benton	6
Helena	8
Billings	11
Missouri	**Oct.**
Kansas City	27
Neosho	28
Lamar	29
Springfield	30
	Nov.
Marshall	2
St. Joseph	4
Albany	5
Chillicothe	6
Kirksville	9
Mt. Zion	10
Mexico	11
St. Louis	12
Poplar Bluff	13
Michigan	
Dowagiac	2
Belding	4
Traverse City	5
Saginaw	6
Detroit	9
Canada	
West Lorne	10
Guelph	11
New York	
Buffalo	12
Syracuse	13
Troy	16
West Virginia	
Bluefield	2
Beckley	4
Huntington	5
Clarksburg	19
Beechbottom	20
Kentucky	
Mays Lick	6
Covington	9
Lexington	10
Mt. Sterling	11
London	12
Harrodsburg	13
Shelbyville	16
Louisville	17
Russellville	18
Madisonville	19
Paducah	20
Arkansas	
Siloam Springs	2
Little Rock	4
Weiner	5
Stuttgart	6
Gurdon	9
Louisiana	
Shreveport	10
New Orleans	11
Mississippi	
Vicksburg	12
Clarksdale	13
West Point	16
Meridian	17
Texas	
El Paso	2
New Mexico	
Roswell	4
Colorado	
Rocky Ford	6
Colorado Springs	9
Grand Junction	10
Denver	12
Greeley	13
Wyoming	
Sheridan	16
Maryland	
Hagerstown	4
District of Columbia	
Washington	5
Pennsylvania	
Philadelphia	6
Plymouth	9
Covington	10
Lock Haven	11
Johnstown	12
Connellsville	13
Washington	16
Newcastle	17
Crafton	18
Virginia	
Winchester	4
Lahore	5
Richmond	6
Newport News	9
Victoria	10
Danville	11
Lynchburg	12
East Radford	13
Bristol	16
Pennington Gap	17
Alabama	
Decatur	4
Birmingham	5
Fairfax	6
Fairhope	9
Montgomery	10
Tennessee	
Chattanooga	11
Rockwood	12
Nashville	13
Humboldt	16
Memphis	17
Idaho	
Gooding	5
Nampa	6
Lewiston	19
Washington	
Yakima	9
Seattle	10
Mt. Vernon	11
Tacoma	12
Vancouver	13
Wenatchee	16
Spokane	17
Colfax	18
Waitsburg	19
Wisconsin	**Oct.**
Madison	26
Minnesota	
St. Peter	27
Concord	28
Minneapolis	29
South Dakota	**Nov.**
Aberdeen	30
Ohio	**Oct.**
Findlay	21
Wilmington	22
Harrison	23
Jackson	26
Lancaster	27
Newark	28
McConnelsville	29
Brilliant	30
	Nov.
Geneva	2
Akron	4
Warren	5
Alliance	6
Cleveland	13
Shenandoah	16
Nebraska	
Omaha	1
Nebraska City	2
Lincoln	3
Exeter	4
Minden	5
Kearney	6
Grand Islands	7
Scottsbluff	8
Texas	
McKinney	2
Dallas	3
Longview	4
Houston	5
McAllen	6
San Antonio	9
Taylor	10
Waco	11
Ballinger	12
Fort Stockton	13
Colorado	16
Floydada	17
Childress	18
Wichita Falls	19
Denton	20

WORLD CALL ANNOUNCES

A Christmas Season Subscription Offer

From October 15 to December 31

(Positively No Extension)

A SPECIAL RATE OF $1.00

(Club rate of 11 subscriptions for $10.00)

CHRISTMAS CARD

With all gift subscriptions WORLD CALL will send a Christmas card bearing the donor's name

Circulation Corner

The annual report for the year ending June 30, 1936, as distributed at the International Convention in Kansas City, showed a tabulation of the average monthly circulation of WORLD CALL by states as follows:

Alabama	317	Nebraska	611
Arizona	101	Nevada	2
Arkansas	344	New Hampshire	1
N. California	649	New Jersey	48
S. California	1,620	New Mexico	72
Colorado	395	New York	341
Connecticut	35	N. Carolina	615
Delaware	1	N. Dakota	10
District of Columbia	317	Ohio	2,525
Florida	295	Oklahoma	1,450
Georgia	327	Oregon	733
N. Idaho	32	Pennsylvania	716
S. Idaho	155	Rhode Island	0
Illinois	2,064	S. Carolina	50
Indiana	3,187	S. Dakota	26
Iowa	1,339	Tennessee	655
Kansas	1,519	Texas	2,695
Kentucky	2,064	Utah	12
Louisiana	189	Vermont	17
Maine	3	Virginia	904
Maryland	187	E. Washington	220
Massachusetts	43	W. Washington	609
Michigan	484	W. Virginia	355
Minnesota	145	Wisconsin	31
Mississippi	172	Wyoming	39
Missouri	2,692	Canada	233
Montana	152	Foreign	55

It is interesting to note that Texas, with 2,695 subscriptions, was just three ahead of Missouri at that time. However, in the succeeding three months Missouri's record is 2,694, while Texas dropped to 2,608. This is almost a neck-and-neck race and it will be of interest to see who is ahead by December 31.

Representatives of East Dallas Church, Dallas, Texas, which has the distinction of having the largest number of "World Call" subscriptions

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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World Call

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The Threshold

Our Cover

As his contribution to the Emergency Peace Campaign, Elbert M. Jackson has furnished this picture symbolizing the futility of war.

International Convention Commends World Call

The Committee on Recommendations recommends the approval of the Annual Report on WORLD CALL as found on page 131 of the Convention Program Booklet.

We wish to call attention to the last section in which recognition is given to the host of loyal pastors and United Christian secretaries whose efforts have made possible its gain in circulation.

We highly commend the editorial policy of WORLD CALL which is directly responsible for the gain in circulation in 1936.

We recommend that the local church make larger use of WORLD CALL in its department of religious education and that the editors keep this in mind, thus justifying the call for larger circulation.

Approved by the Convention
October 14, 1936.

City Church Conference

There will be a National Conference on the City Church on January 13 and 14, 1937, at Asbury Park, N. J. All who are engaged or interested in religious work in cities are invited to attend. The themes of the sessions will be: Background of City Life; The City, a Field for Social and Religious Adventure; The Social Ministry of the Urban Church; The Interdenominational Approach to the Modern City. We trust that many superintendents of city work, city pastors, secretaries, leaders and workers in cities, will plan to attend.

Home Missions Council,
Council of Women for Home Missions,
105 East 22nd Street,
New York City.

Kagawa Calendar

From Miss Jessie Trout, who is working with Toyohiko Kagawa in Japan, comes a copy of the lovely Kagawa Calendar for 1937. The attractive cover is a reproduction in natural color of a photograph of the stained glass window in the Matsuzawa Church, commonly known as Kagawa's church. It represents the figure of Jesus with his hand on the head of a child and was drawn by Kagawa himself. These calendars may be had for ten cents each or for $3.00 in packages of fifty, and may be obtained from Miss Jessie M. Trout, 475 of 2 Kamikitazawa, Setagaya Ku, Tokyo, Japan, or from the United Christian Missionary Society, 222 Downey Ave., Indianapolis, and should be ordered at once.

World's Sunday School Association

The World's Sunday School Association, Dr. Robert M. Hopkins, secretary, has furnished the following table of

Statistics of the Sunday schools of the world which were released at the twelfth World's Sunday School Convention in Oslo, Norway, this summer:

Continent	Population	Protestant Christians	No. of Sunday Schools	No. of Teachers	No. of Scholars	Total Membership	1932-36 Increase Scholars
Africa	145,337,216	7,904,514	31,197	81,522	1,587,989	1,669,511	581,721
Asia	1,135,222,608	6,971,124	34,353	107,611	1,778,908	1,886,519	40,199
Australasia	10,317,252	7,147,118	12,833	91,013	884,972	975,985	64,534
Europe	487,165,814	110,217,875	105,915	794,427	8,636,809	9,431,236	*13,888
Latin America—							
Central America and Mexico	23,941,012	257,874	1,222	3,479	78,662	82,141	193,566
South America	90,113,721	1,515,817	5,512	21,956	287,558	309,514	
W. Indies, etc.	11,746,401	1,873,216	3,067	19,150	277,680	296,830	
North America	138,263,968	95,599,302	175,411	2,026,737	20,607,046	22,633,783	28,447
Totals — 1936—	2,042,107,992	231,486,840	369,510	3,145,895	34,139,624	37,285,519	894,579 (2.75%)
1932—			361,145	3,301,784	33,245,045	36,546,829	
1913—			301,057	2,669,630	27,345,407	30,015,037	

Note: There are at least 60,000,000 Protestant children under 14 years; probably one-third of the scholars recorded are over 14 years.

*Decrease

Thanksgiving Sunday

Religious education endeavors to provide for the church means whereby it can train a leadership, secure materials, organize groups to meet the issues and problems of life facing the church. Your offering to religious education advances the character-building processes of the brotherhood. If we are not aware of the devastations of the past years and are not prepared to meet even more difficult crises in the future, what will become of the church?

Support religious education on November 22 with general offerings so that religious education may in turn serve your church.

Special Christmas Offer

WORLD CALL is announcing a special Christmas Season Subscription Offer extending from October 15 to December 31. Within these dates WORLD CALL may be secured at the special dollar rate. The special club rate of 11 subscriptions for $10 also holds good. There will be NO extension of the date.

Every year hundreds of WORLD CALL subscriptions are given as Christmas gifts. It is a gift that arrives not once a year but monthly, bringing a reminder of the giver. An attractive Christmas card is sent, bearing the donor's name.

The many pastors and WORLD CALL secretaries who are interested in the records of their churches published in the WORLD CALL Honor Roll will welcome this period of over two months in which the dollar rate is offered to individual subscribers. The next Honor Roll will be based on the figures of December 31.

World Youth Council

In the judgment of many the most important work in the recent World's Sunday School Convention at Oslo was done in a group of about one hundred young people who in a measure maintained their own separate organizational life. The Youth Council, as it was known, was housed in Fjellhaug, a missionary college on the outskirts of Oslo; there between eighty and one hundred young people lived together and spent the afternoons in studying under the leadership of the Reverend Cameron P. Hall, pastor of the Presbyterian University Church and Student Center, Madison, Wisconsin. Associated with him were Reverend and Mrs. Paul C. Warren of the West End Presbyterian Church, New York, and Mr. James Gray of Birmingham, England.

Order Peace Poll Ballots

The time is at hand for the Disciples' Peace Poll conducted by the Department of Social Education and Social Action in cooperation with *Front Rank*, *The Christian-Evangelist* and WORLD CALL. The accompanying coupon if mailed in at once will bring extra ballots.

COUPON

WORLD CALL
222 Downey Ave.
Indianapolis, Indiana

Please send _____ copies of ballots for use in the Disciples' Peace Poll to the address below:

Name _____

Street _____

City and State _____

WORLD CALL

George Walker Buckner, Jr., *Editor*

Rose Stephens Rains, *Office Editor* L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey H. O. Pritchard James A. Crain
C. E. Lemmon Mrs. W. F. Rothenburger Edgar De Witt Jones

VOLUME XVIII NOVEMBER, 1936 NUMBER 10

Vote In the Peace Poll!

AS WORLD CALL goes to press, the final phase of the Disciples' Peace Poll is at hand. In recent issues of *The Christian-Evangelist, Front Rank* and in WORLD CALL has appeared helpful educational material. Every Disciple should be interested in the poll and ready to participate in it. There is still time to write for additional ballots in any quantities for use in churches, Sunday schools and other church organizations. In any event it is hoped that every reader will mark and mail in the ballot which appears on page 5. Whatever the results, let this expression of opinion be representative. Vote in the Disciples' Peace Poll.

A Really Good Convention

ONE of the best conventions in recent years was that held in Kansas City from October 12 to 18. The paid registration (over 2,600) was the largest in several years. The splendid new convention hall, admirably located in close proximity to both the hotel and business sections, made for a minimum loss of energy and a maximum of that fellowship which is an important element in every good convention. The program was far above the average and gave evidence of wise planning. Especially appreciated was the extending of the time between sessions. We hope that future program committees will not fail to observe the beneficial results arising out of the Kansas City experience.

The Kansas City convention was alert to social problems of the day and demonstrated a definite sympathy with the more progressive attitude toward them. Some of the more important actions in this field are treated in "Social Trends" on page 17. Other comments will appear in subsequent issues.

One of the most significant things about the convention was its continued acceptance of Unified Promotion. Let no one doubt that the brotherhood will go on in this plan. No organizational policy in the past two decades has received wider approval. The defeat of Unified Promotion by whatever means would be regarded as a major brotherhood disaster.

No convention attendant will challenge the statement that one of the most delightful contributions made to the program and fellowship of the gathering was that made by the fraternal delegates from the British Churches of Christ, Mr. and Mrs. Charles K. Green of Manchester. In Mr. Green's address there was manifest both a social awareness and an engaging charm which quite won the convention. No fraternal delegates have been more cordially received than this wholesome young couple sent to Kansas City by our British brethren.

The Church Must Care

DR. JESSE C. CALDWELL, long-time dean of the Drake Bible College, makes an interesting analysis of the letters which have come to him through the years from young men and women who were contemplating enrolling in the institution which he heads. There was a time when the predominant note was one of interest in foreign missions. Churches everywhere seemed concerned with the imperative needs of the world fields and out of them there came in large numbers earnest youth ready for dedication to a difficult but challenging task. Then came a period in which the major proportion of letters inquired as to courses offered and opportunities available in the field of religious education. That, of course, was in the day when churches everywhere were awakening to the needs and possibilities for the development of a sound religious educational program. The point is that when churches become deeply concerned as to needs they regard as compelling, their young people invariably give themselves to meet those needs. A disturbing element in Dean Caldwell's findings is that in recent years the inquiries from young people wishing to prepare for some form of definite Christian service have diminished almost to the vanishing point.

Serious as are the implications of this fact for the church's leadership of the future, they are even more ominous in their bearing upon the quality of the spiritual life of the churches. Can it be that the absence of inquiries means that the churches have ceased to care deeply about *anything?* While we are not ready to concede the validity of such an assumption, it must be admitted that the situation is one which should give church people a feeling of discomfort not easily cast aside. When churches come to be in dead earnest about missions and religious education and preaching, youth will give itself for training and service as missionaries, religious education workers and preachers of the gospel. But, first, the church must care.

The Child Labor Crusaders

BACK yonder some time in the middle years of the 1920's there was considerable interest in the effort to bring about the ratification of the child labor amendment which had been passed by Congress. That such a proposal should meet with serious organized opposition came as a genuine surprise to the average citizen, but such was the case. Western farmers were actually warned by tearful orators that in the event of the amendment's ratification it would be possible for Congress to pass a law forbidding little Johnny to gather the eggs after his return from school. Selfish interests, with profits at stake, persuaded really kindly but gullible people that to enable Congress to legislate against the exploitation of children in their early teens would endanger the home and wreck the republic. Glib and capable speakers were sent all over the country in what was dressed up as a moral crusade for "independence," "state's rights," "the Constitution" and "the Pilgrim Fathers."

We recall that when the discussion was at its height in Nebraska there came to address various Chambers of Commerce and other civic groups one Gus W. Dyer, professor of economics at Vanderbilt University, Nashville, Tennessee. It was announced that Dyer was on leave from Vanderbilt and was speaking under the auspices of the National Association of Manufacturers. Because of his alleged reputation as a noted economist and his ability to regale his audience with a maximum of really choice witticisms and a minimum of candid discussion of the issues at stake, Dyer was rather effective. He succeeded in rallying in opposition to the amendment numerous business men and small manufacturers who had not the slightest selfish interest in employing child labor. They were persuaded, however, that they could best preserve the Constitution and scotch the trend toward "socialism" by doing as this "authority" from the South advised. The typical member of the average civic or commercial club is quite as easy a mark for the sophistry of such a speaker as is the "share-the-wealther" for the somewhat cheaper demagoguery of a Gerald Smith. In one town of less than 15,000 people, the listeners were assured that the child labor problem was not of national significance but was the sole responsibility of a few eastern and southern states and should be left to them. True, the town's superintendent of schools insisted that approximately 150 children were taken from a single school each year to go to the beet fields. Such men as he, however, relied upon facts in making their case. Dyer's stories were snappier and then he carried with him the prestige of Vanderbilt. And so the state of William J. Bryan and George W. Norris turned down the proposed amendment. That there is still a child labor problem in Nebraska is revealed in the article in this issue of WORLD CALL, "Child Labor in a Prairie State."

In Defense of Freedom!

WE QUESTION if there has been any American communion which has contributed more largely to the building of a Christian social conscience than the Methodists. Their stand against such abominations as child labor has been unequivocal. Yet Vanderbilt University has been more or less loosely connected with the Methodist church, though it is possible to attach too great significance to such a connection. Nevertheless, that Methodist connection is to the university no liability, but a decided asset. Vanderbilt is recognized as a truly great communion's contribution to the cause of higher education. Now, none would deny to a university professor the right to sell his services to propagandist groups—no one, that is, unless it be the university. Yet it does seem a bit out of caste.

Incidentally, it may be said that the Gus W. Dyer who helped defeat the child labor amendment a dozen years ago is the same astute gentleman who wrote the article on Industrial Freedom in the *New York Sun* of September 5, which was sent out in generous quantities to preachers by someone interested in their education. In his first paragraph Dr. Dyer manages to make noble reference to the Constitution, the Bill of Rights, the Declaration of Independence and our American system. Back there in the twenties, Dr. Dyer was helping save for children the freedom to choose work instead of school. Now, this apostle of liberty expands his program to include the upholding of "the right of every American citizen to work anywhere under the American flag he may find an opportunity to work." As we ponder it all, we are unable to put aside the memory of that devastating bit of verse:

> The golf links lie so near the mill
> That almost every day
> The little children can look out
> And see the men at play.

How wonderful is freedom!

Disciple Students

DR. H. O. PRITCHARD has called attention to the difficulty in securing accurate statistics relating to the religious affiliation of students. The confusion arises out of the diversity of names used to designate the Disciples. Thus the University of Oklahoma was listed in certain studies as having 73 Disciple students last year, while 661 were actually in attendance. Other figures were equally inaccurate. It is apparent that those making student surveys should bear in mind the varying use of the terms "Christian," "Disciples" and "Churches of Christ" to designate a single group. Otherwise the value of such studies is greatly lessened.

A Disciples Peace Poll

Of Present Personal Attitudes on War and Peace

Sponsored by authority of the International Convention of Disciples of Christ by the Department of Social Education and Social Action, United Christian Missionary Society, with the co-operation of WORLD CALL, *The Christian-Evangelist,* and *Front Rank.* Endorsed by the Disciples Peace Fellowship.

Information on this ballot will not be made public except for statistical summaries. Please give information requested unless you have objections, in which case you need not give your name and address.

Return this ballot to Department of Social Education and Social Action, United Christian Missionary Society, 222 Downey Ave., Indianapolis.

Name (Mr., Mrs., or Miss)_____

Address _____
(Street and Number) (City) (State)

Church _____

Age Group: (Below 21) _____ (21-30) _____ (Above 30) _____

Please indicate your *present* conviction on each of the following statements by placing a check mark (√) after it in the proper column.

	YES	NO	UNDECIDED
I. Reduction and Limitation of Armaments			
1. I favor the maintenance of an army and navy sufficiently strong to protect under all circumstances our citizens, commerce, and national interests all over the world, even if such defense requires us to send an army to fight on foreign soil.			
2. I favor world-wide reduction and limitation of armaments by international agreement.			
3. I favor the reduction of armaments by the United States (irrespective of what other nations do) to the minimum necessary for defending our own soil against invasion.			
II. Present Personal Attitudes Toward War			
1. I am willing to bear arms in or otherwise support any war in which the United States may engage.			
2. I am willing to bear arms in or otherwise support any war in which the United States may engage against a nation pronounced an aggressor by international agreement.			
3. I am willing to bear arms in or otherwise support *only* a war to repel an actual attack against continental United States and our territories in the Western hemisphere.			
4. I will not bear arms in or otherwise support any war in which the United States may engage.			
III. Neutrality			
1. I favor enforcing the doctrine of the freedom of the seas and the right of American citizens to carry on unrestricted commerce with both neutral and belligerent nations subject only to the generally accepted rules of international war.			
2. I favor legislation by Congress prohibiting the direct or indirect sale of arms, munitions, and similar implements of war to belligerent nations, and prohibiting also the extension of loans and credits.			
3. I favor legislation prohibiting the sale to belligerent nations of all supplies and materials (including oil, cotton, foodstuffs, etc.) which would aid them in prosecuting their war.			
4. I favor giving the President discretionary authority to lift such embargoes against any nation, which is formally declared, by international agreement, the victim of aggression.			
IV. International Relations and Cooperation			
1. I favor a policy of national isolation and refusal of the United States to cooperate with European or Asiatic nations in any international organization to maintain peace.			
2. I favor co-operation of the United States with some form of international organization in applying economic sanctions (restrictions on commerce and trade) against a nation pronounced an aggressor.			
3. I favor co-operation of the United States in applying military sanctions (armed force) against a nation pronounced an aggressor.			
V. National Action on Peace and War			
1. I favor voluntary enlistment as the only method of securing the personnel of the army and navy of the United States.			
2. I favor a nation-wide draft of persons in time of war.			
3. I favor a nation-wide draft of resources and private wealth in time of war.			
4. I favor recognizing the right of any person to refuse, on conscientious or religious grounds, to participate in any war.			
5. I favor an amendment to the Constitution of the United States to provide for a national referendum before Congress may declare war, except in cases of actual invasion of the territory of the United States.			
6. I favor the maintenance at all times, during both war and peace, of the guaranteed constitutional liberties of freedom of assembly, speech, and press.			

(W. C.)

Child laborer in Nebraska beet field

Child Labor In a Prairie State

By GEORGE G. BRUNTZ*

OLD PETE was rushing excitedly down the street. Every fellow-countryman that he met he pried with the same anxious questions: "*Hast du ein Kontrakt? Wie viel Acker?*" (Have you a contract? How many acres?) And why shouldn't this German-Russian, not many years a citizen of America, be anxious? Was not little Henry old enough this year to help in the beet fields? Last year he had a contract for only 70 acres. But this year—well, the children were larger now so he should get a contract for 80 or even 85 acres. He had to get more acres because the pay this year was only $12 instead of $14 an acre.

And so this first-generation American got another contract. Scores of others got their contracts also—contracts to move their families from their modest homes in the city to small, overcrowded shacks or tents in western Nebraska or Colorado to work in the beet fields for $12 an acre.

The labor problem is important in the cultivation of sugar beets. This agricultural product requires a considerable amount of very tiresome labor. The sugar beet farmer does not have on his farm sufficient labor to do the work of thinning, bunching, hoeing and topping. Nor does any farming community possess to any considerable extent the labor necessary to grow the beets that a factory will require in a season. Thus the sugar beet growers resort to a form of "contract labor." They issue contracts which are sent to agents in the various cities in Nebraska and Colorado. The people desiring contracts go to the agent in their section of the city and take the contract that suits them best. As a rule workers without families have not been able to get acreage in the beet fields because one person, or even two, cannot take care of enough acres to make it worth while. Hence contracts are issued according to the size of the families, the larger the family the greater the acreage. This awarding of contracts usually takes place in April, and during the first week in May entire sections of the cities move bag and baggage, by special trains, out into the beet fields, to remain there until the beets are harvested in the fall.

The season lasts from early May until late October or early November. During this period the bunching and thinning, the hoeing and weeding and topping are done by every able-bodied member of the family. Children as young as 6 or 8 years are expected to do their share to help the family complete its part of the contract. The thinning has to be done within a certain time. The hoeing must be done often enough to keep the fields clean, and the harvesting must be done before the winter snows set in. The hours of labor during the busy times are usually from dawn to dusk.

The beet workers have, in the past, been a source of much grief to the schools of the prairie cities. With the entire family moving away early in May, it has meant that the children lost out on three or four weeks of school in the spring. And since they did not return from the fields before the latter part of October or early November, they missed another four or five weeks in the fall. In one grade school in the city of Hastings, Nebraska, there have been times when more than 150 children lost from eight to ten weeks of school because of labor in the beet fields. Certain schools in the cities of Lincoln and Omaha have faced equally serious situations with the exodus of the beet workers each spring.

(*Continued on page* 8.)

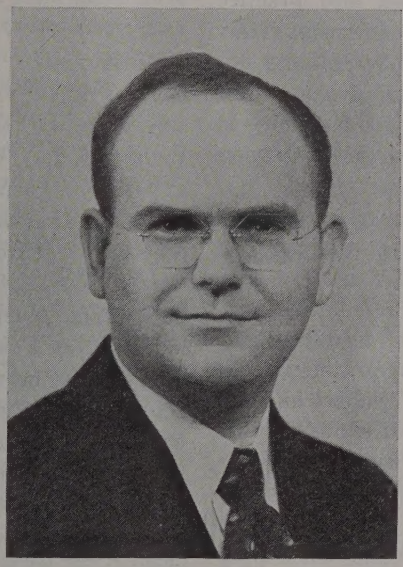
From May to November children work in the Nebraska beet fields

*Dr. Bruntz, head of the history department of Los Gatos (Cal.) Union High School, has lived most of his life among beet-field workers of Nebraska, sitting as a boy in classes almost emptied by the seasonal exodus of beet workers.

War's Alternative—Missions

By RALPH E. VALENTINE*

THE real alternative to the military way is the missionary way," says Leyton Richards in his book, *Realistic Pacifism.* "Again and again the weaponless retort of a Christian life—and often a Christian death—has proved more potent than the weapons of a sub-Christian world-order."



Ralph E. Valentine

There are practical substitutes for armed force. Laurence Housman, author of *The Plays of St. Francis,* suggests an alternative. This can be endorsed by the Christian conscience. Housman proposes the enlistment of our young people in an army dedicated to the service of mankind instead of to the slaughter of our enemies. Such an army would find all the comradeship and adventure which war offers to youth, not in fighting their fellow-men but in fighting the ills which are the common lot of humanity. The Fellowship of Reconciliation at the close of the World War organized such a group. A corps of British, German, Swiss, American and Italian young men, enlisting for a definite period at a soldier's pay, rebuilt one of the shattered villages on the eastern frontier of France. That village stands today as a monument to war's alternative—the Christian witness.

Imagine the taxes levied for national armament! The cost of national defense annually is no less than $1,000 a minute. Suppose a small part of that money might be directed into constructive channels. One modern battleship costs $35,000,000. That amount, it has been figured, would build fifty hospitals, lay fifty miles of arterial roads, one hundred miles of country roads, provide one hundred recreation grounds, erect one hundred schools and completely furnish four thousand working class houses. What if at the call of some desperate need—an earthquake in Japan or a plague in the Near East—our nation would mobilize regiments of volunteers not to build forts but to erect hospitals, not to construct barracks for soldiers but to lay concrete roads, not to destroy life and property but to build schools and homes for distressed peoples! What a gesture toward world peace.

A Japanese national says to America, "We are taught not alone by your missionaries or your professors who come to our shores. We are taught also by your statesmen, your politicians, your men of commerce and diplomacy. We learn from your baseball, your movies, your cabarets, your gangsters. Your twenty-one new battleships form one of our lessons—your 'America first' another." The policy of governments led the National Christian Council of China to exclaim: "Alas, Christendom seems to be expressing itself more by gunboats and armies than by gentleness and forgiveness."

The way of missions as an alternative to militarism, in the first place, is the way of evangelism. The remedy to cure the world of war mania is obviously not to be found in military expeditions. It is rather the missionary way—a vision of Christ expressed in life. The first requisite of a militant Christian evangelism is missionary passion. The personal conviction of a true follower is described in John Masefield's couplet,

> "I know that Christ had given me birth
> To brother all the souls on earth."

The zeal of a life is of greater significance than the teaching. The second requisite is the demonstration of Christ in the lives of converts who are won and trained. They must know in what and whom they have believed. But that is not enough. The third requisite is a Christ-like society—a fellowship completely and daringly practicing the Christian faith.

The way of missions, in the second place, is the way of education. The church must create the international mind necessary to world peace. Intelligent Christian conviction can be developed only in Christian institutions. Peace advocates teach that no Christian may legitimately engage in war, that no student should take military training in school or college, that total disarmament is the way of Christ, that governments shall pursue a friendly, cooperative foreign policy, and that public opinion must be created in behalf of international agencies of justice as alternatives to armed hostilities. Such teaching is a major function of Christian schools, universities and churches. Only cultured Christians can bridge the barriers of custom, speech and race. Through Christ they can extend a universal handshake.

The way of missions, in the third place, is the way of service. War involves the slaughter of human beings. It violates personality, engages in lying prop-

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aganda, causes a vast destruction of property, and distorts Christianity into a militaristic religion. On the other hand, Kagawa's Kingdom of God Movement—representative of all missionary enterprises—has as its first principle the love of Christ put into practice through a sacred society. Second, the movement transcends obstacles of race, suspicion, poverty and inequality. Third, the program follows five avenues: Economic, psychological, social, physical and political emancipation. Missions involves the saving of human life.

The way of missions, finally, is the only way of lasting defense against our common enemy—the war system. Who was defended by the World War? Consider the ten million known dead soldiers, three million presumed dead soldiers, thirteen million dead civilians, twenty million wounded, three million prisoners, nine million war orphans, five million war widows and ten million refugees. Consider further that eighteen years after the Armistice, millions of families are destitute, vocational doors are closed to young people, and the world is still groveling in the pit of a disaster which the war helped to dig. Who thinks that war defends anything or anybody? Who were the victors?

Were the Allies victorious? Victory has not enabled them to defend their trade or their investments, or their monetary system; neither has it prevented disastrous financial collapse nor freedom from unemployment. Saint Boniface in the eighth century was far more victorious over "the Huns" than were the Allies in 1918. So was Livingstone in his assault upon "darkest Africa." David Brainard, William Penn, and David Zeisberger enjoyed a far greater victory over the hostile, bloodthirsty American Indians. Dr. W. E. Macklin was the conqueror of Nanking, China. When he arrived there in 1886, he was beaten and mobbed by the nationals. Twenty-five years later they carried his picture through the streets crying, "the Jesus man," "the savior of the city." Do you want to protect your country? Then join the genuine army of defense—the Christian missionary workers of the world.

The real alternative to the military way is the missionary way. The military way is to shoot the enemy and complicate the causes of enmity. The vices of civil life become the virtues of war. The missionary way is to befriend the enemy and help solve his problems. The local church leaders confront no greater task than this—to face the church toward its world responsibility.

Child Labor

(*Continued from page* 6.)

For the most part these beet workers have been Germans of Russian birth who have established colonies in the prairie cities. They are well-meaning, hard-working people who are struggling for existence in the land of their adoption. They do not mean to injure the health of their children or to limit their opportunities for advancement in school. They are faced with the cold facts of making a living, and the beet fields offer the means of keeping the proverbial wolf from the door.

Unlike labor conditions in other sections of the country this "contract labor" system in no way enslaves the workers, or limits their freedom of action. Contracts may be taken or they may be broken at any time. Then, too, as these people improve their economic situation, they are less prone to go to the beet fields. Investigation by the writer of the situation in Hastings, Nebraska, has revealed that second-generation Americans do not take to this type of labor. Not a single second-generation family has gone to the beet fields this year. Furthermore, the school authorities of the city report that very few children will miss school this fall because of beet field labor. The same grammar school that has at times lost 150 children reports that six families from its district, or twelve children, went to the fields this year.

In recent years the parents of the children have come to realize the importance of regular school attendance, and have made arrangements with friends or relatives to permit their children to remain in the city until the close of school. This step has also been made necessary by the school authorities who insist that the local school attendance laws be strictly adhered to.

The Federal Government took steps, in 1934, to reduce child labor in the sugar beet industry when it passed the Sugar Stabilization Act. Hearings on the child labor provisions of this act were held in Michigan and Colorado in September of that year. The terms of the Benefit Agreement, as drawn up after the hearings, bound the grower not to employ or permit the employment, directly or indirectly, of any child under 14 years of age "either for gain to such child or to any other person." Children between the ages of 14 and 16 were not to be employed more than eight hours a day and provision was made for the establishment of minimum wages for the industry. The Benefit Agreement was, however, made a dead letter when the United States Supreme Court declared the AAA unconstitutional.

Higher economic standards, local school authorities and the natural disinclination of the second-generation American to go to the beet fields, then, are the chief causes for the decline of child labor in the sugar beet industry. But there is no legal restriction, especially on families going from one state to another. Until the Federal Child Labor Amendment is ratified, there will be no effective legal restraint upon child labor in the sugar beet fields.

After Evaluation, What?

By T. T. SWEARINGEN*

PERIODS of crisis give rise to critical analysis. When everything is running smoothly and circumstances are favorable criticisms are at a minimum. Fields of thought, theology, philosophy and education are being reexamined under the conviction that former modes of thought and theories of being are not as completely sufficient for our day as was once supposed. Institutions are being questioned not only as to their structural form and type of activity but also concerning their basic reasons for existence. To question the way in which an institution operates is quite different from concluding that it has no worthwhile function to perform in present society. To question the way, for instance, that worship is conducted is not the same as deciding that worship is an outworn human habit. The questioning of today is of this basic variety.

In such a period the suggestion made by the department of religious education last year that each church examine and evaluate its work seems quite a logical procedure. During the year 1935-36 special evaluation booklets were developed as guidance in this rethinking and redirecting of the work of the church. Four guidebooks were prepared for this purpose and were widely used. Those churches which have seriously considered their purpose and program will now need to go farther. Evaluation without action is useless. Churches that have made no such definite study should avail themselves of these guides to more effective work.

THE year 1935-36 as the anniversary of religious education was suggested by a group of pastors. The heart of this anniversary celebration has been the evaluation of present service and definite improvement plans for the future. It was this idea that gave rise to the suggestion that local churches during this year make a special study of their purposes and objectives. Now that this year has passed the imperative of critical examination is as great as ever. Likewise the imperative for action based upon a new understanding of purpose is equally compelling.

To many persons this idea may seem to be merely a device to stimulate temporary interest. To others it may appear to be just a scheme of activity on the part of religious education workers. However, to pass by the basic idea back of this plan is to be guilty of superficial examination of what is really involved. This is no mere mechanics of educational method or the product of a felt need to be telling the churches to be doing something. This call to self-examination is as deep as the questioning and unsettled mood of our time. Its seriousness is as significant as the present-day tendency to challenge the existence and function of all institutions. If only one institution was being criticized refuge could be sought in another. When all institutions are under criticism, however, we are bewildered, confused and baffled.

In such a period those who love the church and feel that it can be the means of realizing the Kingdom of God on earth must take serious thought concerning the purpose and plan of church activity. We must ask ourselves why we are doing what we are doing. Why are we so active and to what end? Is the deepest purpose of our Master truly being realized?

WHEN these questions are asked and answered by those who are friends of the church and within the church there is hope for its future. There is more hope when the answers to difficult problems are worked out in definite action toward desired ends. To admit that something is wrong or even to find out what is wrong is not enough. When one's car stops on the highway and refuses to go it is evident that something is wrong and an immediate investigation is begun. When the discovery is made that there is no gas in the gas tank some light is thrown on the difficulty but it hasn't been solved. Something must be done about it. There is a big difference in the things that may be done. One person may sit down upon the running board of the car and contemplate his bad fortune. This has never been known to start a car. To get some gas is the one way to insure progress. Solving the problems of the church is not nearly so simple but the imperative to action holds in each case. After examination must come action if progress is to be made. An engineer has a right to examine his engine but if he spends all of his time doing it the passengers will never get to the next station, that is, on his train.

The church needs the inspiration and guidance to be gained by frequent studies of its essential purpose. It needs also carefully planned activity if the fruitfulness of evaluation is to be complete. Too many surveys have ended with published reports. The true value of religious surveys is their eventuation in productive activity for human betterment. Every church can benefit by self-examination, not as an end in itself, but as a means for directing the energies of Christian workers in continuing fruitful channels.

*Executive Secretary, Department of Religious Education, United Society.

Educating for Service

By LIN D. CARTWRIGHT*

Lin D. Cartwright

A NEW reformation is coming in religion. It is coming by the way of stern compulsion; indeed, as Stevenson once suggested, most of our thinking is done "with a pistol to our head." World events are demanding the shifting of the spiritual center of gravity in religion from creeds to deeds, from dogma to life, from ceremonialism to service.

In an interview a few years before the Russian revolution a bishop of the Orthodox church was asked what was the greatest need of Russia. He replied, "The revision of the ritual." There is an ominous note for the modern church in the words of Jesus, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

But this reformation is not so much a "reformation" as it is a "restoration"—a word with which the Disciples are very familiar. Our Master made it plain from the beginning that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Peter gave a most satisfactory biography of Jesus in one sentence, "He went about doing good."

But we are writing of the training which is necessary to build and carry out such a program of service in the church. May we make three suggestions: First, let our evangelism, whether in church school or revival, shift its emphasis from the egoistic motives of self-interest to those most often emphasized by Jesus, such as heroism, courage and heroic service. Much criticism is being made of religion these days, that it centers attention too much upon a life to come, and leaves humanity in this world in its miseries. Doubtless there is some truth in this criticism, but at no point is it so devastating as when applied to many of our forms of evangelism. Let us begin educating for service in the cradle of the church. Let the call of Christ be a call to sacrificial service for humankind.

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Second, let us make a shift in our thinking as to what "church work" is. Let us study the community about us and ask ourselves, "How can we make the impact of our life dynamic and effective upon the lives of those living near us?" Then let every group or organization in the church be assigned a definite service project which will demand courage, intelligence, patience, devotion and bold tactfulness. Let the tasks be such as will send us often to the Scriptures for light and to our knees for power. Last year the Women's Council of our church launched such a program of "church work." One group volunteered for service in a mining camp back on the mountain, another agreed to serve at the county jail, still another delivered the bread for the city missionary and expressed the spirit of Christ in the homes where women and children were hungry and cold. Another circle adopted as its special service the Juvenile Court and made friends with the underprivileged boys and girls of our city. One made a study of the conditions under which our Negro citizens lived and visited the nurseries and schools, walking with Christ down the streets where the paving and the electric lights do not reach. A group sent some underprivileged Negro girls to a recreation camp during the summer.

Third, in order to make the impact of the church's service thoughtful and strategically effective, special organization may be necessary. As an experiment in this direction our board set up a new division some time ago, called the Division of Community Welfare, correlate with such divisions as Finance, Missions, Worship, etc. It is made up of a group of socially minded men and women, most of whom are already identified with leading community enterprises. The function of the division is to stimulate interest throughout the congregation in community needs and to give direction to programs of community betterment. This group led the fight for clean movies. It led the official board to give a goodwill dinner to representatives of the Catholic and Jewish faiths, the first ever given in the city. It suggested a union communion service at the Easter time, in which most of the downtown churches participated, greatly furthering the spirit of unity in our city. Only a beginning has been made but it marks a shift toward the new reformation which is coming.

"Lord, when saw we thee?" I fear those on the left hand had belonged to churches where they had never been led to visit prisons, court rooms, dingy factories, hospital wards, Negro huts and so had missed him. They had only read about him in the Book or heard about him from the pulpit, or talked about him in the class. Let us educate for service.

Personalities

By FRA EDGARDUS

WHO is the most effective user of pulpit anecdotes or stories among the Disciples? Not an easy question to answer, since there are a score or so of men who are masters of the art. One of these is Henry J. Derthick of Milligan College, Tennessee. He has a vast store of powerful, amusing and tragic incidents gleaned from his long time familiarity with the ways of the mountain people. Get him to tell you his story illustrating the effect of government aid to hitherto independent and proud personages of the hill country of Tennessee. It involves a merchant prince, a rangey mountaineer, a $20.00 bill and—well, I must not wreck the story. Incidentally, Derthick is one of the most successful money getters for his cause in the land. Given a wealthy philanthropist on the one hand and Henry J. on the other and time enough for two or three of his best stories and there can be but one issue—exit H. J. smiling, with a juicy check tucked away in his bill book.

H. J. Derthick

Who of our ministers has the widest acquaintance among our preachers? In the days of A. McLean this distinction went to him, and B. A. Abbott, so lately gone from us by death, knew thousands of our pastors. There are also secretaries among us who know many preachers, but the palm must be awarded to George A. Campbell of Union Avenue Church, St. Louis. George is forever "looking somebody up," and all kinds and conditions of men, but preachers are his specialty. Once there was another preacher in Campbell's city, known as "the friendliest man in St. Louis," a Baptist and a man of gifts. Long ago that man went the way of all flesh, but St. Louis still has its "friendliest man."

Claris Adams

Claris Adams, formerly of Indianapolis, St. Louis and Detroit, now of Columbus, Ohio, is a speaker of sparkle and great fluency. Equally effective as toastmaster or on the stump, he has a delightful speech on "Some Preachers I Have Heard." Claris is as ardent a champion of the G. O. P. Elephant as Arthur Lindsay is of the Democratic Donkey, and this is putting it superlatively.

Do you know "Charlie" Sebastian, preacher at historic "Central," Cincinnati, Ohio? You should, for he is holding a congregation in one of the most difficult fields in America. Where once stood a proud, wealthy and widely influential church, Sebastian shepherds his people tenderly, calls constantly upon the poor and the disinherited. Modest, unassuming, faithful, his type of ministry is peculiarly fitted to his field.

* * *

Thoughts while musing about the Disciples. . . . "Cy" Yocum declaiming Joaquin Miller's "Columbus." . . . Peter Ainslie's national convention address at Winona Lake in 1922. . . . C. R. Piety's gift of verse. . . . Dr. Hugh and Mary Morrison taking the Ray Eldred orphans into their lovely home, "Logan Place," Springfield, Illinois. . . . A certain session of the 1919 convention at Music Hall, Cincinnati, when the brethren were verbally laundering frayed linen and Charles Medbury prayed. . . . L. O. Bricker's account of his dedicatory sermon for a Negro church and the collection that followed. . . . H. L. Willett in his Pittsburgh address, 1909, quoting "Night's candles are burnt out and jocund day stands tiptoe on the misty mountain top."

C. J. Sebastian

* * *

Three years ago a young preacher leading the devotions at a State Convention interested me greatly. He brought as much preparation to the task as if it had been a major address at a National Convention. He did not employ a superfluous sentence and there was reality as well as artistry in the brief address and prayer. The young man was Dougald K. McColl, and he is the new minister at First Church, Marion, Indiana. Recall the Scripture, "Thou hast been faithful over a few things; I will make thee ruler over many things."

So Dr. Alva W. Taylor goes to Fisk to head the economics department of that unique university for colored youth. Taylor has had a varied and notable career. To his credit are successful pastorates, such as those at Eureka, Illinois, and at the Irving Park Church in Chicago. His years at the Bible College of the University of Missouri were filled with happy, busy days. Next came those prophetic years as head of the Social Welfare board, followed by a professorship at Vanderbilt. And now, Fisk!

Gleanings From the Campbell Country

By W. F. ROTHENBURGER*

"WITH all its faults it is the greatest country in the world." So spoke a swarthy Irish gentleman across the breakfast table two days out from old Queenstown. "The stars and stripes forever," said another, while attractive young women added their superlative appraisals of America, the land of their adoption. Could we have called the roll of the more than three hundred who embarked at Queenstown and Galway, returning from a holiday among their kin, no doubt this sentiment would have been universal.

These are but a few of the millions who throughout almost a thousand years have been crossing five seas either in search of larger economic or political liberties for themselves or to serve as soldiers in the armies of other nations. The British roll of honor contains fifty thousand men of Irish blood who died in the World War as volunteers.

A Shrinking Population

Though Irish history is filled with the pathetic story of invasions by the Danes, the Normans and the English, it records no Irish invasions upon other peoples. The story of feudalism, famine, penal laws, the Cromwellian confiscation, the land war, the rise and fall of clan leaders, the long struggles for home rule and the final realization of an Irish Free State is as romantic and as replete with examples of pathos and courage as that of any nation on earth. But unlike the long struggle of the Jews who still have no land which they can call their own, the Irish are now a people with a land, with their own monetary system and with all but self-government.

The population of this island of romance once reached twelve million souls. Through this irregular but ever flowing stream of emigration it has now been reduced to about a million and a half in the six northern Protestant counties of Ulster and three and a half million in the twenty-six Roman Catholic southern counties comprising the Irish Free State.

The Irish in America

More than any other country, America has furnished a home for these stalwart emigrants of mixed blood ranging from the old Gaelic to Danish, Norman, Scotch and English ancestry. Eight of the men who signed the Declaration of Independence were of Irish descent as was John Barry, "father of the American navy." To this stream of emigrants the Disciples of Christ trace their historical origin through Thomas Campbell, a young preacher-teacher at Rich Hill, and his son Alexander. From this same blood stream came some of our most successful preachers and missionaries—the late Mathew and James Small, Fred Davies, Alexander Paul and others. These men could well feel proud to claim national kinship with such world-renowned names as Patrick, Lecky, Dean Swift, Ussher, Edmund Burke, Oliver Goldsmith and Thomas Moore.

Ahorey Presbyterian Church, where Thomas Campbell preached 1798-1807; school building in the rear. Left to right in the picture: W. F. Rothenburger, Archie Watters, Robert Frey, pastor of the church, and Mrs. Watters

Armagh

Fortunate for us, Archie Watters, head schoolmaster at Dunfermline, Scotland, and fraternal delegate to the American Disciples in 1933, and his wife, were our companions into the Campbell country. Mr. Watters was on his second journey of research, gathering data for a doctor's thesis on the "History of the Churches of Christ in Great Britain" under the research department of Edinburgh University.

The hub of the Campbell area is Armagh near Belfast. What a repository of historical memories! Here St. Patrick, Scotch or English by birth, sold into Irish slavery, of French education, planted the Christian religion among the Druids in A.D. 444. From this center he reached out over Ireland, consecrating three thousand priests and establishing three hundred fifty bishoprics.

Not until the eleventh century, according to Henry E. Patton in the *History of the Church of Ireland*, did these Christians swear allegiance to the pope of Rome, only to break the ties after six hundred years in favor of Protestantism. The old cathedral! What stories its gray stones could tell. There are the fifth century crypt where repose the bones of the early saints, the choir and the pulpit, once the undisputed Irish throne of Romanism but now the royal seat of the Archbishop of Armagh. To him even Canterbury is subordinate in the Anglican Church in point of time.

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All this entices and charms the student of church history. Likewise, to this section came the Scotch Presbyterians and with them the Campbell strain.

Ahorey

A few miles away in the open country at Ahorey stands the old church to which young Thomas Campbell was called in 1798. The records show that he was the second pastor and the successor of a Mr. McDonald who served for fifty pounds ($250) a year in cash. Mr. Campbell could have received little more per year during his nine years of labor. This probably accounts for the fact that for a short time he turned to farming. The Kilpatrick farm, now designated as the one he rented, lies nearby and from its highest eminence one can see in every direction as far as the eye can reach.

Rich Hill

Soon this young university-bred preacher turned to teaching, his first profession, in order that he might continue to preach. Five miles away, on the public square of the little town of Rich Hill, stands the stone building which housed both his academy and his family. The story and a half stone structure is now occupied by a young Irish carpenter who pays 1s. 6d. ($.38) per week rental. Across the square stands the old castle then occupied by the wealthy Richardson family to whose children young Alexander became private tutor.

Academy and residence of Thomas Campbell, Rich Hill, Ulster, Ireland. Mrs. W. F. Rothenburger, center, Mr. and Mrs. Watters

The Church Building

The building of the Ahorey Church with the adjoining school and cemetery does full credit to the countryside. The comfortable stone manse built since Mr. Campbell's day, with nine acres of glebe land about it, is occupied by Robert Frey, graduate from Queens College, Toronto, and a B.D. from Union Theological Seminary, New York. Besides the free manse and the income from the glebe, he receives an annual stipend of two hundred and twenty pounds ($1,100) cash with an old-age pension assured. A century and a quarter from Mr. Campbell's time presents a greatly improved economic picture for the pastor.

"In 1932 this old historic building underwent complete repairs," said the cultured country pastor. As I stood in this place with its Campbell traditions, and looked upon the interesting plaque memorials to former ministers, I found myself hoping that sometime the American Disciples would present the church with a properly inscribed memorial to Thomas Campbell, pastor 1798-1807.

I am indebted to Mr. Watters for the discovery that from the beginning Thomas Campbell was interested in the union of the Protestant forces of his nation. He was a member of the "Evangelical Society of Ulster" to which he paid an annual fee of 11s. 6d. ($2.84). It is also recorded that young Alexander frequently attended the Congregational evening services in Rich Hill, whose gray building still stands a block away from the academy. It is said that here he first heard a nonsectarian sermon aside from his own father's preaching. But the cause of unity never prospered in Ireland. Even today, there is not an interdenominational ministers' council in Protestant Belfast. The Churches of Christ established in Dunngannon and Londonderry have died. Only Belfast survives with a membership of a hundred. It remained for democratic America to furnish a fertile soil for the seed of unity.

Shall the Cause Die?

To a Disciple seeking a new mission field, even Protestant Ulster would scarcely commend itself wholly apart from the sentiment involved. But this small group in Belfast tugs heavily at one's heartstrings. The World Convention in Leicester inspired it with the hope that the stronger American section of the brotherhood would help to keep the cause alive in the land of the Campbells.

Mr. Watters, who is an official representative of the Cooperation of British Churches, believes that if the Disciples could see the wisdom of cooperating with the Scotch churches, a creditable program with a full-time pastor could be projected. Unaided it will die.

As we were shown the two Gothic stained glass windows removed from the old church at the time of its reconditioning in 1932, now stored in the garage, the pastor remarked, "We must dispose of these soon for lack of room." Then the alert Mr. Watters shot this question at me: "Do you suppose the American Disciples at Toronto in 1940 would be interested in selling these two hundred and fifty small panes to local churches as memorials to the father of our American movement for the unity of Protestantism?" I wondered. With a generous mood prevailing, the proceeds might subsidize the Irish project for a number of years. As we thought of the Elgin Marbles brought to the British Museum from the ruins of the Parthenon in Greece, we agreed that the Irish, Scotch and English should share in this inheritance, should they so desire. What think the American Disciples?

Negro Americans and the Churches

By GEORGE EDMUND HAYNES, Ph.D.*

AMERICAN Negroes today, even with their remarkable advancement, face a critical situation that baffles them and often confuses their friends. Their condition and their relations with their white neighbors have shifted greatly since the World War. They find color discrimination in employment; the great mass of unskilled workers in industry and agriculture have lost much of the meager livelihood they had and find color bars to training and reemployment. They plead for prevention of discrimination under the Federal Security Law and for removal of color barriers in their civic status.

Dr. George E. Haynes

Negroes Want Security of Employment

Negro Americans stand first greatly in need of security of employment against racial discrimination. Before the World War this issue might have been confined to Negro industrial workers. They have been the marginal workers of American industry, who secured the less desirable lower-paid jobs. They stepped up to higher occupations when there was a shortage of white workers.

The collapse of cotton tenancy, floods and droughts and the woes of the depression have forced upon Negroes in the southern rural districts the problem of security of even the very meager subsistence they had. With the loss of about one-third of our foreign cotton market and the excessive cotton crops with corresponding low prices, the cotton acreage reduction program was instituted by the Federal Government in 1933 with a plowing under of cotton already planted, followed by leaving out of cultivation about one-third of cotton lands for two crop years, 1934-1936. The reduction in acreage planted to cotton struck both white and Negro share-tenants and share-croppers. The Negro farmers were hardest hit for among white farmers in 1930 only 46 out of every 100 were tenant farmers including share-croppers, while among Negro farmers about 79 out of every 100 were tenants and share-croppers. With ignorance on the one side and high risks on the other, the system often led to heartless exploitation.

Nobody knows exactly how many of these farmers were thrown off the land. Estimates have run from one hundred thousand to half a million. The United States Census reports a decrease of cotton tenant farmers in 1935. Certainly thousands of Negro and white share-tenants and croppers are without work and their families destitute.

Following hard upon reduction of cotton lands comes the mechanical cotton picker, judged by a competent observer to be "better as a cotton picker than the Model T Ford was an automobile when it was first introduced." It is estimated that the machine now will pick an acre of cotton in an hour, thus doing as much work as a hundred cotton pickers. Improvements will make it even more efficient.

The effect will be to remove from thousands of Negro residents of small towns and cities in the cotton country the backlog of their living and to enable planters to dismiss the share-croppers.

America is slowly coming out of the depression. One of several evidences is the increase of employment. This increase, however, is not benefiting very much the Negro workers. Although only one-tenth of the total population, Negroes "have comprised an average of approximately one-sixth of the relief population." They are not being reemployed in many places where they worked before. Many jobs in southern towns and cities for which Negroes only were sought before the depression are now being filled by white people.

Need for Training and Placement Service

The story of the mechanical cotton picker is only one small part of the change that modern science and invention are bringing upon the man who labors with his hands. Large masses of Negro men in the past have earned a meager living for themselves and their families through unskilled labor symbolized by the pick and shovel and the wheelbarrow. They have done much of the unskilled work on roadways, on railroads, in factories and in other places. The steam shovel, the mechanical ditch digger, the cement and mortar mixer and other power machinery are driving the unskilled worker off the job. Negroes, being mainly unskilled workers, have most heavily felt the change.

The way out for the Negro workers in industry and

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agriculture is for them to have better training and removal of color bars from Negro workers of training. It takes trained brains to run the machinery of modern agriculture and industry.

The question of training and placement of unskilled Negro workers raises the whole issue of color bars and restrictions that have shut Negro children and youth away from the avenues to the best in science and the various techniques and skills which will prepare them to enter and have a full share in the oncoming tremendous development of industry and agriculture.

Negro Americans Want Justice in Social Security

Negro Americans sorely need the help of the churches for justice in their demand for equal treatment under the new Social Security Law. The principle is being established that our government shall guarantee men, women and children some protection against the hazards of old age, sickness, dependence, blindness and unemployment.

The tragic part about the application of this principle to the hazards of life in America is that color and race are factors that bring discrimination and exclude either partly or wholly from the proposed benefits many persons who are otherwise eligible. Some Negro leaders both inside and outside the churches are greatly concerned about what benefits the masses of their people will get from these new safeguards of life. The provisions of this Social Security Law do not cover farmers, farm laborers and domestic servants. About three-fifths of the gainful Negro workers were employed in these fields before the depression.

The Negro's Civic Rights Are Ignored

Last but not least is the problem of the Negro American's civic rights and responsibilities. This subject is often ignored in church discussions but it is still true that our democracy cannot remain half serf and half free. For example, it has been common practice in many southern communities for white election officials under an "understanding clause" of their state constitution to exclude Negro applicants from registering to vote because those applicants did not read and interpret clauses of the Constitution to the complete satisfaction of such white officers. Presumably many of these men were respectable, devoted churchmen. It is common knowledge that while the Federal Supreme Court held that the Texas legislature could not deny Negroes participation in the Democratic primary, it also ruled later that the Democratic party in that state is a private organization and could fix the requirements of its membership. The party can thus accomplish what the state cannot do. Is it not significant also that seventy years after emancipation the Federal Supreme Court in the famous Scottsboro case had to reverse indictments and convictions of these lads because Negroes were deliberately excluded from jury lists?

Where the law does not separate the races in semi-public places, prevailing customs do, as a rule. Their civil rights are guaranteed by statute in sixteen states but legal action is expensive and always there is the law's delay. Despite constitutions and statutes the general practice of excluding Negroes from hotels and other places where church conferences and conventions meet is so extensive that some church bodies have had to take special action against it and others have made compromise arrangements for general meetings rather than subject their Negro members to humiliating discrimination. This does not seem to happen when political conferences and conventions meet.

The overwhelming shame of a land of Christian churches in this year of our Lord is that numbers of persons have been done to death by lynching mobs without benefit of law, judge or jury; that last year twenty-six persons, only two of whom were white—eighteen more than in 1932—were similar victims of one of the most savage customs of modern civilization.

What Churches and Churchmen Can Do

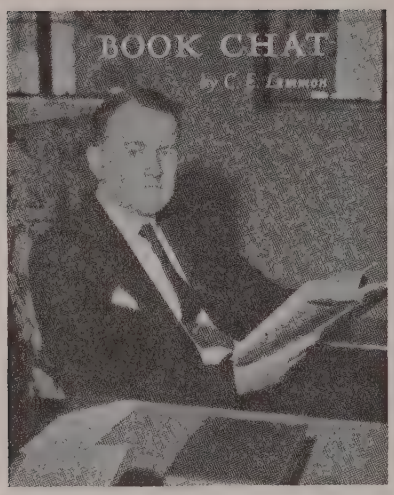
1. Church leaders, white and Negro, can give study and thought to the question of how they will induce employers to give Negro workers a fair "break." In segregated Negro neighborhoods retail stores that cater to Negro trade usually fail to give employment to Negroes. Churchmen can help remove such color bars. Negro church leaders, too, have an opportunity to study and apply the principles of consumers' cooperation. Accumulating evidence indicates that it is a means by which poor people can pull themselves up by their economic boot straps.

2. The churches can foster the moral standards that will give Negroes an equal chance with others for occupational training. The church missionary societies were pioneers in scholastic education for Negroes. Why can they not meet the needs of this day in a like spirit and efficiency? The churches can and should foster equality of opportunity in employment.

Likewise the color discriminations in public educational funds can be stopped by resolute action of Christians. Church members control most offices and boards that handle these funds.

3. White and Negro churches and churchmen by interracial cooperation can arrange for friendly counsel and service to Negroes who may be eligible under social security laws but who are missing out because of color discrimination. Furthermore, the law needs to be amended and churches can help secure such amendment.

4. One does not have to advocate interference of the church with the state to stress the fact that white and Negro churches should gird themselves and get into the struggle for equality of rights before the law for the abolition of the barbarism of lynching, and for equality of privileges of citizenship for all normal persons, lest our democracy and our Christian profession dwindle to fine verbal phrases.



The Church Through Half A Century

DR. William Adams Brown recently celebrated his fiftieth anniversary as a teacher in Union Theological Seminary and he received many tributes of esteem from former students all over the world. The most important of these was a volume of essays by eighteen of his distinguished students under the editorship of Henry Pitney Van Dusen called *The Church Through Half a Century.* There is no exception to the high quality of these essays. Each one is prepared with painstaking care by one who has a special interest in the field discussed. I was most interested in Charles W. Gilkey on fifty years of protestant preaching, Adelaide Teague Case on Christian education, Daniel Johnson Fleming on the world task of the church, Henry Sloan Coffin on public worship, and B. Harvie Branscomb on the interpretation of the Bible. I am a little puzzled by H. Emil Brunner's exposition of fifty years of European thought with his strange description of the dialectic theology. A. C. McGiffert's chapter analyzing the literary output of William Adams Brown is most excellent and is valuable to those who have loved the books of this sane and balanced thinker. For some reason McGiffert leaves out my own favorite *Modern Theology and the Preaching of the Gospel.* Books like this that trace the movement of various aspects of religion in the immediate past are very valuable if done by competent thinkers. This volume reminds me of that most helpful book written by Disciples called *Progress* put out by the Campbell Institute at its twenty-fifth anniversary.

Who have the more influence on the progress of religion, men of action or men of thought? Is the theologian a creative thinker who goes ahead of action, a sort of prophet of things to come; or is he a scientist who writes "after the fact," a description of things that have already been produced by the men of action? That the theologian is the man who measures, describes and formulates into a consistent logic that which has already been tried in the crucible of action is, I take it, the underlying thesis of Umphrey Lee's *John Wesley and Modern Religion.* John Wesley was primarily a man of action whose changes in the theological thought were the product of the practical problems which his work developed. He was compelled to work outside the Anglican church, which he loved and in which he was nurtured, putting an emphasis on holiness and religious experience. Out of this grew the theology of experience so much in vogue until recent days. There are better biographies of Wesley than this but there are none that paint such a clear picture of his influence on religious thought and his anticipation of the emphasis of later liberal theology.

The variety of literature inspired by the person of our Lord is well illustrated by three new books, very different in method and emphasis.

The first is *The Holiness of Jesus,* by Arthur Davis Martin, an English Congregational preacher. He declares his indebtedness to Rudolph Otto in *The Idea of the Holy* and traces at length the development of the concept of holiness from primitive life through Hebrew literature and thought. He comes to the point of saying that "holiness in the absolute sense of the term must be the property of God alone," and it is in this absolute sense that we must consider the holiness of Jesus. He makes a careful review of the critical literature concerning Jesus, dividing it into various categories such as Jewish, Unitarian, and liberal protestant. It occurs to me that he uses the term "holiness" in the same sense that we have commonly used the term "divinity" and that the book is a well argued apologetic for the "divinity of Jesus." There are many good insights and illustrations which make the work valuable for the practical use of preachers and teachers.

Another book, very different, because it discusses the method rather than the character of Jesus, is Ralph Waldo Nelson's *The Experimental Logic of Jesus.* The author acknowledges himself as of the empirical school of John Dewey and seeks to demonstrate how this method is illustrated in the life and teaching of Jesus. It is quite a fresh point of view, written with much enthusiasm and interest, though it comes to quite conventional conclusions. The author is the professor of Philosophy of Religion in Phillips University. Some books have an interesting title and dry material but this book has a dry title and very interesting material.

The Glorious Galilean by J. W. G. Ward is a series of imaginary narratives of some of the people who met Jesus such as John the Baptist, Mary Magdalene, and the Samaritan Woman. These chapters make interesting reading and are well adapted for use in adolescent groups in the local church.

(*Continued on page* 45.)

Social Trends

The Social Education Secretary Gives an Interpretation of Important Convention Resolutions

By JAMES A. CRAIN

G. G. Sias, chairman of the subcommittee dealing with resolutions in the field of social education and action, and (Rt.) Dr. James A. Crain

THREE resolutions adopted by the International Convention at Kansas City lift that gathering out of the category of "just another convention" and give to it a significance which may well prove to be epoch-making in the history of the Disciples of Christ. These actions adopted after careful discussion by the Committee on Recommendations and, in some instances prolonged debate on the floor of the convention itself, indicate a developing determination on the part of our people to do something more than talk about the social issues which confront the church in our time.

First, the convention adopted A RESOLUTION ON HUMAN RIGHTS which puts our brotherhood squarely on record in support of fundamental rights guaranteed to every individual by the Constitution and approved by the conscience of mankind. The convention lifts its voice on behalf of the rights of minority groups, which are so frequently and so flagrantly violated in some parts of our country. We oppose teachers' loyalty oaths as belittling to that profession. We condemn efforts to prevent minority groups from expressing their views. We fear the growth of anti-Catholic, anti-labor and anti-Negro groups in this country. Already some notable instances of violation of the rights of religious groups have occurred, as in the case of the invasion of the Oak Park Congregational Church recently by an American Legion Post to prevent the presentation of a minority political point of view. *We congratulate ourselves that at least one religious body in America has dared go on record on behalf of freedom of opinion and freedom of speech.*

The most courageous and far-reaching action of the convention was that which resulted in upsetting the action of the recommendations committee and adoption of A RESOLUTION WHICH CUTS OFF OUR OFFICIAL RELATIONSHIP TO THE CHAPLAINCY COMMISSION OF THE FEDERAL COUNCIL OF CHURCHES AND ASKS THAT BODY TO INITIATE STEPS TO PROVIDE FOR A NON-MILITARY MINISTRY OF RELIGION TO MEN IN OUR ARMED FORCES.

There was evidence of considerable foggy thinking on the subject, both in the Committee on Recommendations and on the convention floor. The resolution does not attack the chaplain or oppose his ministry. It attacks only his status as a commissioned officer of the army or the navy. Under the present system the ministry of religion to the armed forces of the nation is supplied by ministers who must first become commissioned officers of the army or the navy, take a military oath which makes them subject to orders of military superiors, and makes them an effective part of the war machine.

Judge Jesse Holt of Texas, chairman of the Committee on Recommendations, and (Rt.) John Rogers of Oklahoma, who spoke convincingly on stewardship

It is not a question of the sincerity of the chaplain or of the value of his services. It is solely a question of *Whose man is he?* If Caesar calls him, commissions him, uniforms him, pays him and puts him under military orders, how can he serve both Christ and Caesar in a world where Christian conscience has put the stamp of condemnation upon the system? It is all very well to say that he is Christ's minister in a sinful service, but the fact is that his oath of allegiance to that sinful system compels him to support the system in the face of the condemnation of the enlightened Christian conscience of the world. If war is un-Christian and the most awful social sin of our day, then it is manifestly inconsistent to put the stamp of approval upon the entrance of our ministers into such a system. The status of no chaplain now in service will be affected by this resolution, so far as we are concerned. Nor will it prevent any of our ministers from exercising his admitted right to seek service in the army or the navy. We simply say that if he does so, he must do it without asking the brotherhood to assist him in the procedure or to put its stamp of official approval upon his course. Nor will we aid the military and naval authorities in the selection of men for their service. In actual practice, it will probably mean that the army and the navy will refuse to appoint Disciple chaplains in the future, since both branches of the service have shown a marked tendency in recent years to penalize religious bodies which oppose their policies. Nor can we complain about that. We believe that war is un-Christian and we refuse to have anything to do with it. If they refuse to have anything to do with us, we cannot consistently complain.

Another heartening advance made by the convention was the enthusiastic approval given to A RESOLUTION WHICH PROVIDES THAT IN MAKING ARRANGEMENTS FOR FUTURE CONVENTIONS ALL FUNCTIONS OF THE CONVENTION SHALL BE OPEN TO ALL BRETHREN OF WHATEVER RACE OR COLOR WITHOUT DISCRIMINATION, especially in the matter of seating arrangements of the convention hall, access to the facilities of the convention hall, access to eating functions and other activities of the convention held in hotels and other places where the convention group has exclusive use of the room or hall used, and that the committee on program and arrangements use its best efforts to secure equal access to hotel accommodations for all delegates attending the convention, without regard to race or color, and where such arrangements are impossible, secure the best possible alternative conditions. This resolution makes no revolutionary change in our convention policy, since this plan was used both at San Antonio and Kansas City without difficulty. It put the brotherhood on record on this important matter and if it is taken seriously by convention authorities, it will undoubtedly raise difficulties which will have to be met. However, these difficulties must in any event be faced as we increasingly comprehend the meaning of the Scripture quotations which constitute the preamble to the resolution. This action of the International Convention will greatly hearten and strengthen the 60,000 Negro Disciples in the United States and may prove to be an evangelistic implement of first magnitude as the twelve million Negroes of the United States become aware that at least one religious body is concerned for brotherhood and equal treatment of all Christians.

A Disciples Youth Program

By MYRON T. HOPPER*

PROGRESS is being made in the development of a unified and integrated program for Disciple youth. The National Young People's Administrative Committee of the Division of Education has been working at the formulation of this program for several months and sufficient progress has been made to warrant the release of this statement concerning it. More specific information will be released as soon as detailed plans have been cleared by a committee vested with the responsibility for integrating the programs of the various age levels.

Objective A Unified Program

The immediate objective back of the setting up of a Disciple Youth Program is the formulation of a unified, integrated and comprehensive program for Disciple young people. Back of all work with young people is, of course, the major objective, that of helping them to become Christian in their personal lives and in their relations with others. It is to aid in achieving this major objective that a Disciple youth program is being formulated. Heretofore a number of very worthy activities have been carried on among our young people. Among these have been church school classes, mission study groups, athletic teams, World Fellowship Meets, mid-year and other young people's conferences, youth features at state and national conventions, Christian Endeavor societies and other young people's activities. Many times these have gone forward independently, with little or no attempt being made to work out an effective relationship between them. At best the result has been a hit and miss program. Sometimes there has been actual competition between various activities, and all too often young people have participated in some one or two activities and so have had only a partial opportunity for growth and development.

Myron T. Hopper

The new youth program seeks to remedy this situation. It aims to make possible an integrated and unified program for Disciple young people which will be comprehensive in scope.

Based on Interests and Needs

The interests and needs of young people are the beginning points for the program. It is recommended that local church groups study the interests and needs of their own young people and that district and state leaders do the same thing. Then on the basis of the interests and needs which are discovered, an adequate young people's program for the local church, district and state can be formulated.

Guidance will be given local church leaders in the discovery of the interests and needs of their own young people and in the building of a program based upon them. This will be done through reading materials, young people's work institutes, training classes, and other such avenues. State and district leaders will be trained in the same way and in addition will have the benefit of contacts with the national young people's staff in training institutes and conferences planned for them specifically and through which they will be trained to guide the work of local church leaders.

Organization Follows Program

The organizational set-up for any situation will be developed to carry the program which will be formulated to care for the interests and needs of the local church young people. There will, therefore, be variations at this point. Just as the program must differ in different situations as the interests and needs of young people differ, so must the organization to carry it differ. Practicable organizational plans which can be adapted to varying situations are to be suggested, however. Any of these will make possible an integrated and unified program if used effectively.

On the local church level these plans will include suggestions for setting up in a local church a completely unified young people's department, or a correlated department which will integrate the work of various classes and groups. Local churches will determine which type will be best suited to their needs.

On the district and state level plans are suggested also. These plans provide for the building of one unified program for young people on the state and district level. This program will integrate the various district and state activities for young people such as mid-year conferences, World Fellowship meets, and summer conferences, and will seek to supplement in every possible way the local church youth program. It will be the program of the Division of Christian Education and not the program of any one department of this division, and will be planned and carried forward under the joint supervision of the state or area director of Missionary Organizations—Education and Religious Education.

*Director of Young People's work, religious education department, United Society.

Nationally the organizational machinery for a unified youth program is already set up and in operation. Already all of the activities projected on a national basis, such as the new Young People's World Friendship Project, bear the stamp of approval of the Division of Christian Education. Through the young people's section of the Curriculum Committee and the Young People's Administrative Committee all plans and materials are cleared and approved and go out as the plans and materials of the Division. Thus real progress in unification and coordination is being made.

New Materials

New materials are being provided to make this new program more effective. As has been suggested, guidance material for the discovery of the interests and needs of young people and the building of a program based on them is being provided. More adequate curriculum materials are being developed also.

The recently issued materials for Intermediates which have met with such universal approval in educational circles are being carefully revised. A new series of lesson materials for Seniors is in process of preparation with the first-year materials being ready for October, 1936. A special series of young people's study and discussion units, called "Front Rank Topics," is being issued through the columns of the *Front Rank*, and effective treatments of Christian Endeavor topics are found in the *Boy's Comrade* and *Girls' Circle*, *Front Rank* and the *Christian Endeavor Guide*. A new series of elective units for older young people are in process of preparation.

Special missionary education materials for all age groups are provided. Missionary education is of course written into all the above-mentioned materials. In addition, however, special packets of material are prepared and made available for Seniors and Young People, and special missionary education units for Intermediates are included in the Intermediate program materials.

All of these materials are Division of Christian Education materials. They are approved by the Curriculum Committee. They are the curriculum materials of the Disciples Youth Program.

Relation to United Youth Program

The Disciples Youth Program is to share as fully as possible in the New United Youth Program, Christian Youth Building a New World. Disciple young people, if they participate in the Disciple Youth Program, will be joining in working to build new persons, committed to the Christian way of life and to the Christian solution of many perplexing problems of our day. They will seek to win others to the Christian way and to the task of building a more Christian world.

They will share also in determining the policies of this United Youth Movement. Through participation in planning conferences such as the one held June 23-28 at Lakeside, Ohio, and through the activities of National Youth Leaders in program-planning conferences they will make their contributions. And it will be no small contribution as is manifest by the part members of our communion played in the recent Lakeside Conference. In this conference the Youth president, Mr. Arthur Stanley, was a member of our group, and other members of our communion carried important speaking and counselling responsibilities.

Disciple Delegation at the Lakeside Conference

Significance of the Program

This Disciples Youth Program will be no miracle worker in the field of young people's work. It will not lessen materially the difficulty of such work. It will, however, make the same amount of effort achieve much more of Christian growth and development, for it will help do away with duplications and working at cross purposes, and it will make possible the touching of the lives of our young people with a comprehensive and intelligently planned program. Such a program should certainly bring greater results in Christian growth and development and in Christian living.

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Religious Education Through the Years

By WILBUR C. PARRY*

THE department of religious education celebrated its 25th birthday at the Kansas City convention. The celebration was quite unique in the fact that all of the executive secretaries from the beginning to the present were in attendance. This article represents an attempt to bring to the reader some of the high points of the addresses given by these beloved brotherhood leaders—Marion Stevenson, Robert M. Hopkins, Roy G. Ross, and T. T. Swearingen.

Reading from the left: Dr. Marion Stevenson, T. T. Swearingen, Dr. Roy G. Ross and Dr. Robert M. Hopkins.

Marion Stevenson

"The organized Sunday school movement, which we now speak of as Christian Education, had its awakening in the United States about seventy-five years ago. It is not only interesting but also a matter of proper pride to note that the Disciples of Christ were no whit behind their neighbors in recognizing the fundamental importance and in adequate and worthy leadership to this movement.

"At a very early date the wide interest of our churches manifested itself in the organization of state Sunday school associations whose annual, and sometimes semiannual, conventions were attended by throngs of people carried at times by crowded railroad trains. The programs were of timely interest and high order, presented by men and women noted for their ability and experience."

Robert M. Hopkins

"The period from 1910 to 1928 in the development of our brotherhood's continent-wide religious education work was a period of expansion and coordination. The noteworthy achievement was the development of the early beginnings so nobly inaugurated by Marion Stevenson until the religious education forces augmented and unified made possible the significant service rendered under the leadership of Roy G. Ross.

"Perhaps we may characterize this development during almost two decades under six principal categories.

"First, the staff was enlarged. From 1910 to 1920 the number of persons giving full time to religious education throughout the brotherhood grew from 11 to 41, while the high peak was reached when 53 workers moving forward unitedly were giving full time or major service in behalf of this cause.

"Second, the young people's conferences were inaugurated. It was in the summer of 1920 that the first such conferences were attempted, six in number with 391 youth enrolled. They were strategically located in Missouri, Illinois, Oklahoma, Kentucky, Michigan and Minnesota, and they served to inspire our young people and leaders of youth throughout the entire brotherhood.

"A third feature of far-reaching significance was the expansion of the provisions for leadership training in our brotherhood colleges and universities.

"Another achievement was the unification of the curriculum building activities of the brotherhood. With the organization of the National Bible School Association, soon developing into the Bible School department of the American Christian Missionary Society, the coordination of curriculum building activities was accomplished. Publishing house competition gave way to the unified leadership of brotherhood organization."

Roy G. Ross

"As one views the annals of our educational work for the last ten years, the decade seems to have been:

"—A period of conservation in which we attempted to sustain that which others had so gloriously builded.

"—A period of evaluation in which we attempted to assize the experience of the years and utilize the best of that experience in the building of a long-term policy of administration and service.

"—A period in which an attempt was made to interpret and simplify the ideas of a somewhat

*Director of Leadership Training in the department of religious education.

new and self-conscious profession so as to make them useful to a total constituency.

"—A period in which the administration of our educational program was made democratic and creative through a great series of advisory conferences and agencies.

"—A period in which an attempt was made to transfer ideas and useful materials from stockroom shelves to the churches through a field program which would serve the many rather than a selected few.

"—A period in which an attempt was made to so relate our several educational agencies as to eliminate overlapping, confusion and waste."

T. T. Swearingen

"To evaluate what we are doing by redefining our purpose and clarifying the reasons for our activities is essential to our day. We are living in a time when all institutions are being questioned. It is a deeper questioning, too, than that which has characterized many periods. It is one thing to have the method of work which the church uses criticized. It is quite a different thing to have individuals question the basic purpose of the church and its reason for existence. The institutions of home, school and government are all being questioned at this fundamental point. The church shares this experience. Against such a background of questioning and criticism, it is inevitable that the church must restudy its purposes. To rethink the purpose of the church is to reestablish faith in the minds of people and provide an enthusiasm for its work without which the purpose cannot be realized.

"We can do no more than to call attention to several important trends which Christian education faces as it looks ahead. The first is the unification of the total program of the church. The church has been a collection of diversified, highly organized groups meeting under the same roof. Each organization has frequently felt responsible for doing everything for every individual. This has resulted in unnecessary duplication and sometimes conflict. Perhaps a case could be made for Christian unity by the Disciples today in bringing together the various working groups within the total church organization, and unifying them in such a way as to more effectively achieve the central purpose of Christianity. Christian Education has a unique contribution to make to this development. It places persons at the center of all activity and views organizations as a means, not an end.

"The second development is in the direction of simplification and greater distribution of Religious Education products. Materials and helps of all kinds are being made more usable for all workers, regardless of the size of the church or the ability of the individual. They will likewise be made more accessible to each church, no matter what its size or location.

"Another trend is toward a wider range of interest for the church's influence. The church has very largely failed to influence two great groups, the intellectuals and the financially dispossessed.

"Christian Education as it faces the real world faces the requirement, therefore, of intellectual honesty combined with social courage—if it is to meet the needs of these vast areas of life. It also must provide the spiritual dynamic so greatly needed by both. Reaching the unreached is a program to which Religious Education is dedicated.

"A trend of increasing significance is the relation of the church to other character-building agencies. Religion should have a community setting rather than an institutional one. This seems inevitable if the experience of the individual as he reacts to his environment is to be in the center of the educational process. Full responsibility cannot be assumed by the church except in cooperation with all the other agencies in the community working constructively for the development of individuals. This makes religion a quality of every experience rather than an institutional arrangement.

"The last, but by no means the least important, need is that the church shall capture a new mood. The church needs a new mood—a mood of aggressive warfare against evil in every form, rather than one of stemming the tide.

"This new mood of the church should come from an abandonment of its members of Christianity's central purpose, instead of an effort to eke out an existence amidst crying human need. This purpose will find its main incentive in the present world scene and not in past accomplishments, institutional arrangements or patterns of life which were meaningful in other days. Satisfaction may be gained from past achievements, but compelling incentive will be found in the needs of today. We gain confidence from the past, but it is in human need about us that we find a challenge to thought, a stimulus to emotion and a prod to action. Jesus gave his life away in order to keep it. To have avoided the cross would have given him life, but not the life that he came into the world to live. Here is the soil in which to grow a new mood, a new dynamic for the church and the cause of Christ. That civilization is a race between chaos and education is a statement of real significance. A more accurate statement, however, is that civilization is a race between chaos and Christian education."

Eating a Convention

By J. BARBEE ROBERTSON*

Two Disciples who have held the Yale fellowship for study in Palestine: Prof. J. Ross Griffeth of Butler University and J. B. Robertson (right) of Mexico, Missouri

IN THE afterglow of our great conventions many of our choicest memories cluster about the hours at tables. WORLD CALL decided to make these hours a part of the record. So for the first time a person was asked to eat his way through a convention!

The convention sessions were scheduled to allow a healthful time for food. Your eater took the measure of thirteen functions. For the "cost per mile" addicts let it be recorded that the money involved was nine dollars, not an unreasonable amount for fine food when eaten at hotels. The attendance ranged all the way from college luncheons up to the peak crowd at the Ministers' breakfast. So if statistics prove anything it is that the preachers do not attend the missionary breakfasts. Even so, these breakfasts always sold out their 500 capacity. The other record was also made at the Ministers' breakfast: 600 breakfasts were served and the waiters were out of the room in ten minutes.

The chief change in the food schedule was the reduction of missionary breakfasts from five to three, held on Wednesday, Saturday and Sunday mornings. Home Missions made a fine presentation at the first one to honor their department head, Mr. Wickizer. More institutions were represented, and heard from, than any breakfast or program in recent years. The work of Miss Dale Ellis is showing results in all quarters of the map. Southern Christian Institute and Jarvis were well represented. Mr. and Mrs. Stovall were present for Hazel Green. The French work in Louisiana, the Mexican work both in Texas and Kansas City, Yakima Indian work, Livingstone Academy and the Coke Regions, all had representatives there and on the program. Renewed interest and enthusiasm for Home Missions was apparent in the table discussions of the guests.

Left to right: Paul Moore, Dr. and Mrs. R. J. Dye, Dr. R. H. Miller

Virgil Havens ably assisted the Dyes in the two foreign missions breakfasts. Traditional things were done—the solo of Mrs. Arlene Dux Scoville at the African breakfast. New things were presented—the Winchellian "Flashes" of P. D. Snipes. Africa and India, the two largest fields remaining to us, both face terrific problems. Congo hospitals have but two doctors and three nurses. The medical service staff should be tripled. In India the pressing problem is replacement of so many missionaries now retiring or in their last term of service. Those who have received Christ on our foreign fields, shame us by their great concepts and practices of Christianity.

Protests were heard on every hand about the "three only" missionary breakfasts. Many felt that the old number should be restored that the work might be more adequately presented. Programs presented during the eating of a meal are lost, and every bit of it as worth while as any other. And the table fellowship of missionary souls was wiped out. The strongest tie of the church is that of friendly souls interested in the missionary enterprise.

The first meal was the Christian Unity luncheon. One hundred seven present, crowding the space. Edgar DeWitt Jones presided with elegance and discernment. The two speakers were George A. Campbell and W. F. Rothenburger. If the first speaker was discouraged at the slow progress with the Baptists, we should take courage. Theological congeniality is no more essential to unity than the *WILL* to be Christian. Overtures ought to be going out to other fine Christian groups. The second address was largely historical, concerning the Campbells before their migration to America, richly illustrated by personal observations of the past summer while fraternal delegate. Unity is still more of an intellectual concept with us than a passion for the accomplishment of its purposes. Even its advocates often speak of it in the past tense.

The National Benevolent Association luncheon was held Wednesday with 250 present. Clarence Lemmon of Columbia, Missouri, presided. His introductions were fine examples of that difficult art. His genial mood makes a definitely timed schedule repugnant to an otherwise orderly nature. Cleveland Kleihauer of Hollywood-Beverly Church was heard for the first time in recent years. The one new voice on the program was Mrs. Ray Pitts of St. Joseph, Mo. Her presentation was to the point and given with sincerity and conviction. Her face lights up with that inner glow of radiance as she speaks of the need of orphan children for "Other Mothers." George A. Campbell and F. M. Rogers also spoke on the program. Bess White is back in her native element, editing; and managing a luncheon.

The Yale men of Discipledom got together for a dinner Wednesday evening. Sixty men were present. Two women present hold graduate degrees in their own right, Mrs. Warren Hastings of Seattle and Mrs. Robert Beck of Greencastle, Indiana. Professor John Clark Archer, Disciple member of the Yale faculty, was present for the first time in many years. The outstanding fact of the meeting was the more than eight years' average tenure in the ministry for our Yale men. The general average is one and a half years. Longer training builds better ministries.

Two events mark the Ministers' breakfast: the presentation of the illuminated testimonial address to W. R. Warren by the dean of organizers, Abe Cory; the pinch-hit address of F. E. Smith substituting for A. W. Fortune. "F. E." has never turned in a better score in his life. The laity as well as the ministry would be profited by his philosophy of the ministry. The preachers found new dignity and deeper foundations for their calling.

The WORLD CALL luncheon lived up to its reputation for the element of surprise and quality. Each year it becomes more difficult to better its own score. The decorations this year featured the "Lighthouse." Three of them were blinking at the long speakers' table. Behind the center chairs was a painting of a lighthouse and rugged shore line. A spotlight was turned on this painting, making it very effective. Editorial policies are not easy to dramatize. But this was more than accomplished by the stage presentation. To suggest here what it was would be to spoil the uniqueness and surprise of it for all those churches and women's organizations that ought to be giving this production, from the pen of Mrs. Guy Sarvis, within the next three months. Orchids to WORLD CALL.

Dr. J. C. Archer of Yale and (right) W. P. Harman, religious education director for Alabama and Tennessee

A convention tea was a new item on this side of the Atlantic, though one that we enjoyed every day in Leicester at the World Convention. The Greens came, they saw and they conquered. The tea was for these two charming British fraternal

*Minister, Mexico, Missouri.

delegates, and for Mr. Stewart of Canada, president of the next World Convention, and Mrs. Stewart. The receiving line was much too long and tiring. Otherwise the tea was a huge success. Dollar dinners were the order as we looked toward the Leicester Convention. Now that we have been and used our cash, we have come down to "shilling teas"! And the fun and fellowship was just as fine as the stuffed-shirt affairs.

The Division of Education breakfast was not stressed for general attendance. Those interested found their way to it. The program contained more zest and dynamite than anything on the general program. Harold Fey's informal talk left one with tingling cheeks and finger tips.

Eight colleges had luncheons on Friday. Your scribe took in the one of Transylvania and The College of the Bible. Fred Gardner the new field man of the latter school was presented, along with the program for the endowment of a faculty chair in memory of the late Professor E. E. Snoddy.

The Laymen's Banquet was well attended. Harry Hines of Texas presided. Watch the new Laymen's League grow. Soon you will be asked, "Do you have a Laymen's League in your church?" Not to have one will be as great a disgrace as being out of the Pension Fund. It was good to hear "barber shop harmony" again with the singing mayor of Texas leading. The Glee Club of the Men's Bible Class of the Country Club Christian "stopped the show." Edgar DeWitt Jones' address was a happy blend of classic style, word pictures and warm enthusiasms.

The Religious Education luncheon was the first since T. T. Swearingen came to the helm. No department of work among us is better organized and kept closer within its budget. True to its own creeds the department does not use luncheons for propaganda. It depends on the educational process for that. The new leader has fine personality coupled with training and experience. He will grace the mantle that has fallen upon his shoulders.

Dr. J. Warren Hastings, who presided at the "World Call" luncheon, and Mrs. Hastings

The R. A. Long Memorial Banquet was quite fittingly taken to the Independence Boulevard Church. To keep it on an intimate and personal level, so important for such a memorial, the number of tickets was limited to 500. A lovely memorial booklet was there for each one, containing the story of the church and philanthropic phases of Mr. Long's life. It is a beautiful booklet, well printed and illustrated. The Memorial Banquet was a fitting tribute to a great layman. My personal tribute is simple, "I knew him well, I loved him."

The Church and Its World Mission

By MRS. CHARLES KIRKLAND ROYS

HISTORY offers no parallel to the amazing devotion to a single purpose as revealed in the past achievement of the Christian church in its world mission. From small beginnings, in a world not as yet made into a close unity through modern science, the church has reached out to the most remote parts of the globe in its program of evangelism and education and medicine. At the height of its expansion in the first decade of this century, the Protestant church operated on a yearly budget of 60 million dollars and maintained a force of 30,000 workers. All this has been accomplished by sacrificial freewill offerings of givers of small means. . . .

A group on the way to the Evangelistic Luncheon on Monday: J. N. Faris, (left): Mr. and Mrs. Owen Walker and Mr. and Mrs. Charles Reign Scoville (right)

Today the Christian forces of the West face a new imperative, and inescapable urgency in their international outreach.

We live in a world, physically bound together in a close unity. In one-fourth of a second we can send the spoken word completely around our globe. In this closely knit world, science has placed in inexperienced hands, immeasurable power for good or evil. It is banal to say that the survival of our civilization depends upon the moral control of this power. Two forces now strive for its direction: greed and altruistic love. One of two possible results is inevitable: the disintegration of civilization or the achievement of the Good Life for the entire human family. . . .

There are new emphases in the present-day program of Christian missions:

(1) The church in its missionary task operates today in a different climate from that of former decades. The former economic and political prestige of the Occident is gone.

(2) The church faces a new social and economic situation in so-called mission lands. Western commercialism has invaded economically backward countries. Primitive tribal life has been disrupted in Africa by the copper and gold mining industry. Factories all through Asia are changing the whole social structure of society.

(3) In many areas of activity the Christian church is cooperating effectively with governmental agencies, as for example in the rural reconstruction program in China and in India.

(4) In the present closely related, interdependent world, the church is definitely contributing to the establishment of world peace in that it is substituting for the acquisitive motive, the Christian principle of economic justice. Political idealism has failed to lay the foundation for World Peace. Nationalism is disintegrating instead of drawing the world together. By the application of the Christian principles of truth and justice alone can the annihilation of our civilization in war be prevented.

(5) The modern missionary movement is a two-way traffic. The West is being immeasurably enriched by personal visits and prophetic voices of Christians from Eastern nations, as for example Kagawa's recent trip. The flow of spiritual life thus moves today both from America and back to America.

Left, Mr. and Mrs. R. E. Shepherd of Dallas who had charge of the convention's congregational singing, and Mr. and Mrs. Harry Hines of Wichita Falls

What They Said at Kansas City

Excerpts from Addresses at the International Convention

Ray Hunt, chairman of the nominating committee and C. W. Flewelling of Decatur, Ill.

L. N. D. Wells, President of the Convention:

"I believe first in an individual gospel for the redemption of the individual man. I do not mean that I am not interested in the social message. I am. But were we able to set up the ideal social order, whatever that may be, I, for one, do not believe that we could maintain it. Very soon it must fall of its own weight, unless we have an adequate number of genuine Christian men and women to serve as pillars for the new order, and upon whose substantial shoulders and fearless hearts the ideal government might rest."

Floyd Allen Bash of Des Moines:

"Evangelism is no transient fad. The spirit of evangelism is as old as the human race. It has its source in the heart of God who said, 'Let us make man in our image.' Here is the unchanging divine purpose in evangelism. Jesus made evangelism the first and last business of his life. He began his ministry with the call, 'Come and see.' He closed that ministry with our perpetual marching orders, 'Go make disciples of all the nations.' Every one of the apostles, save Judas the traitor, lived and died for the cause of evangelism and was buried in a foreign land....

"The world is listening for a gospel. The hour has struck for a new spiritual crusade. Many would-be Messiahs are bidding for the heart of the world. This is the hour for a new proclamation of the redeeming and empowering gospel of Jesus Christ. Evangelism is the most difficult, delicate and essential work the church is divinely commissioned to perform."

Californians: T. R. Leen of Alhambra, Neal McGowan of Los Angeles and Charles R. Drake of Santa Ana

Clifford S. Weaver of McKinney, Texas:

"Once again our pulpits need to resound with a sermon of sense, passion and enthusiasm regarding the world-wide task and program of Jesus. A real old-fashioned missionary sermon would help many a preacher today and there are congregations which would likewise rejoice and thank God and take courage. Today we have been caught in the snare of the good, the true, the beautiful. The ethical and satisfying in pagan religions have befogged our minds so that it is not unusual that Jesus' followers themselves reach the conclusion that one religion is just about as good as another."

Warren Grafton of Los Angeles, California:

"And the church today is confused because it has left out that cross. Between the two mountain views that bounded Jesus' ministry there was a cross. On the one hand the world—a great possession. On the other hand the world—a great commission. In between—a cross. Chaos here. Cosmos there. And in between them a cross....

"That is life. That is the cross. Some men are making life more costly. And others must help to pay that cost. Greed makes life more costly. Ambitious men in their lust for power make life more costly. Aggressor nations in their dream of world empire make life more costly. And selfish nations in their narrow isolation make life more costly....

"O Church of the Living Christ, why are you afraid to die? You who preach the cross from your pulpits! You who sing of the cross in your services! You who commemorate the cross in your communion! Why are you afraid to die? The cross is your promise of life. It is your only promise of life.

"I know why you are afraid to die, O Church of Christ. It is because you are still clinging on to the world as a great possession. You have builded great buildings and acquired huge debts, and they make you fearful. You have filled your pews with men and women who joined a church but never surrendered to a cross, and they make you fearful. You have projected great programs, dedicated to denominational pride, and they make you fearful."

E. C. Cameron, Butler University:

"We are the original, indigenous rural church of America. Brush Run and Cane Ridge are in the open country, significant symbols to all who think. Thomas Campbell came from a rural parish in Ireland to settle in the new lands of western Pennsylvania. Alexander Campbell learned Greek between plow handles, and now lies in a rural hillside cemetery. Barton Stone lived on his farm while serving Cane Ridge and Concord, and is likewise buried in a sadly neglected open country graveyard.

"We grew as people poured into this new agricultural West. Our growth outstripped other religious bodies up to six times. The frontier was our home. Oklahoma was our last conquest. But in spite of our birth on the agricultural frontier we have been blind to our relation to the changes in rural life and their disintegrating effects on families, churches and communities. Our centennial booklet records nothing that would indicate our rural connections, except that Alexander Campbell refused calls to Philadelphia and New York, choosing to live on his Bethany farm and preach to country people."

John Rogers, Tulsa, Oklahoma:

"My plea to our brotherhood is that our preachers and teachers preach and teach, with clarity, courage and conviction, in our pulpits and in our classrooms, stewardship as a philosophy of ownership which incorporates the idea of God's ownership of all things; man's trusteeship of material possessions; and man's administration of material possessions for the well-being of humanity. Such a message will create tithing Christians without limit.

"If our Christian program is inadequate to meet the challenge of this day, we ought not be too critical of the false conception of ownership of our laymen and lay-women. Our ministry is largely at fault. God give us preachers in this day with the Christian faith, conviction, intelligence, courage and zeal to preach the full gospel of Christ in season and out of season. In no other way can Christ

(*See page* 26.)

E. E. Elliott, at home in Kansas City, greets Claude E. Hill of Tulsa

The Security In Christian Love

By RILEY B. MONTGOMERY*

From an address delivered at the Kansas City Convention, Wednesday, October 14

Dr. Riley B. Montgomery

OUR Christian religion gives major emphasis to the problems of human security. It is life-centered and security is at its heart. Jesus came into the world that men might "have life, and have it abundantly." He is the good shepherd who frees the pastures from dangers and fears. He is the door to the fold in which there is safety from want and stalking death. He acclaimed himself a savior from confused and orderless society. We proclaim him the timeless champion of personal and social security for all men.

* * * * *

For an adequate understanding of Jesus and his purpose we must always see his life and study his teaching against the background of his dedication of himself to a social task, of the kingdom prayer which he taught the disciples and of his plan for economic security which would give relief from worry and fear.

We follow him through his ministry to find him giving generously of his time and strength to assisting the poor and unfortunate. We examine his sayings to find that the heroes of his stories are men of love and mercy. The parable of the Rich Fool has meaning only in the setting of a community of less fortunate peoples. This rich man was foolish in that he lost his opportunity to serve. His great bulging barns which harbored his prosperity became the barriers that shut out access to the suffering world beyond. Absence of the sense of social responsibility caused his soul to wither away, and his personality to sink into worthlessness. There is no security in selfish living.

* * * * *

Life in the Kingdom of God is not competitive in method or individualistic in character. A society in which the individuals compete for material possessions and position offers no guarantees of security for the unfortunate. The citizen of the kingdom will be characterized by loving service and cooperative living. The Christian church was instituted in the world as the agency for making the kingdom a universal reality. Its mission has been a difficult one. The world offers stubborn resistance to change. Many heroes of love have been martyrs to its coming. Those who give up all, including life, for the kingdom's sake do it in the faith that their sacrifice will bring greater life and security to others. Jesus knew that the church would have to struggle against hell and that its gates would battle to preserve selfishness and evil.

The church exists to demonstrate in the world the superiority of the method of love in the solution of human ills. It is the "light of the world." Its practice of love is to be its distinguishing mark. "By this shall all men know ye are my disciples if ye have love one for another," said Jesus.

However we may define the church, we cannot escape the fact that the church is the group in which love functions for the salvation of men from misery and want. I would not plead here for greater charity but for a fellowship of love that goes beyond charity to security of life. Charity is sporadic giving to need which may accidently come to our attention and engage our sympathy. The program of security is a planned and organized fellowship in which the unfortunate are sought and in good will are extended the needed assistance and care.

There is a rumor in the church today that social security is the function of the state. No one would release the state from providing for the well-being of its citizens. However, the mission of love which guarantees security to man cannot be surrendered by the church to any agency outside its fellowship. The church cannot live by preaching love. It must constantly demonstrate and prove its love in deeds. Love is a concrete thing. Love is an activity rather than a sentiment. Love without expression is abortive. The state does not operate on the love basis but by political expediency. Some of us know there was great unemployment and suffering in the land for decades but not until a revolution was feared and political capital could be made out of relief did we have any security legislation. I submit to reasonable people who profess loyalty to Jesus Christ whether or not we can slacken in any degree our program of security for the orphans and the aged.

The Disciples of Christ have instituted and dedicated the National Benevolent Association to the function of planning and directing their work for the security of their unfortunate members. The Association stands unique in our brotherhood as the fellowship of love and good will. Its work is not an aimless charity but a farsighted program of social security. No work among us bears greater testimony to the sincerity of our religion. This work of love through the Association must be constantly enriched in its service and expanded in its inclusiveness. It is our long arm of good will reaching out to give sustenance and guidance to the young and comfort and peace to the aged. This function is an indispensable part of our Christian fellowship and must be a shining example of love to the world.

*President, Lynchburg College.

What They Said at Kansas City

(*Continued from page 24.*)

Mr. and Mrs. Albert H. Martin of Grand Rapids, Michigan, seldom miss a convention

overcome the pagan philosophies of this day and this hour.''

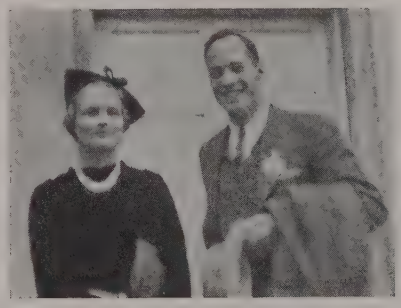
Hampton Adams, Frankfort, Kentucky:

''If the church would extricate itself from the secular life not to ignore it nor to desert it but to bring the judgment of God upon it and reform it then the church would lift itself above all nationalism and would, thereby, be allowed to serve all nations.

''Let the church bring the judgment of God on this nation and all the nations that make war on other peoples. The way to make that judgment effective is to apply it first to the church itself. Is it too much to believe that peoples of other races and nations, even in this day of bitter national prejudice, would turn to a church that proved itself to be committed to peace and brotherhood? Christ, if he be lifted up, will still draw men to him.

''A judgment that all nations would have to respect intuitively, is the judgment that a higher righteousness within the church would bring upon the evils of the world.

''If the church in America would confront our nation with that judgment, would not those who suffer for the sins of men and the evils of society the world around call to the church?''



Mrs. Forrest Richeson and her husband, pastor at Spencer, Iowa

Joseph W. Hagin, Ashland, Kentucky:

''As the temple was intended to give expression to the religious life of Israel, so the house of worship is a symbol of the spiritual life and service of the church.

''Only by the service rendered, can the existence and maintenance of any agency be justified. The Board of Church Extension, as a contributory factor in Kingdom building, invites intelligent, searching examination of its achievements and sympathetic consideration of the types of service which it is rendering.

''I. The primary purpose, bringing into being this agency, was to aid newly organized churches and weak congregations to build houses of worship. . . .

''II. Church Extension assists established churches in liquidating indebtedness and in developing a worthy program of life and service. . . .

''The Board maintains a staff of six field representatives to carry forward the work of recovery and reconstruction of churches that have been forced into desperate financial straits. The service department visits such churches; suggests ways and means of raising money; assists in inaugurating plans to develop and underwrite the budget; leads in soliciting funds, public and private. In many cases, conducts an evangelistic meeting, reviving the spiritual life of the church and stimulating the will to win the battle for freedom and the truth. . . .

''III. The Bureau of Architecture makes a priceless contribution to churches preparing to erect a new house of worship, or to remodel the old building, if they avail themselves of the valuable service of the 'Advisory Architect'—Mr. A. F. Wickes.''

Dr. Henry Smith Leiper, Executive Secretary of the Federal Council's Department of Relations with Churches Abroad:

''The modern movement for healing the ancient divisions in the Church is scarcely more than a quarter of a century old. I stand here today as the direct representative in this convention of the body in the United States which has been the chosen instrument of the churches for the achievement of at least a cooperative unity. . . .

''At no point is there more obvious need for the united approach of our divided churches than in relationship to government and to the churches of other lands. It is no light thing that a recent Secretary of State should have said that he would rather have been secretary of the Federal Council of Churches than the director of any other movement of our time. I do not believe that anyone not acquainted with the inner life of this movement can appreciate the extent to which it is called upon as an expression of the Christian conscience with respect to such matters as peace and war, the welfare of minorities, friction between classes, and the place of religion in education. In the nature of the case, governmental authorities cannot be expected to deal with a score of representatives of different denominations. They are often genuinely and sincerely interested in dealing with those who come to them in the name of a great united body of churches.

''Five world expressions of this growing practical unity are directly related to the plans for the World Conference at Oxford in 1937. If you will not think their names too difficult, I will mention them briefly: The International Missionary Council, The World Alliance for International Friendship Through the Churches, The World Christian Student Federation, The World Conference on Faith and Order, and The Universal Christian Council. Here you have missions, world peace, and youth movement, organic reunion, and practical cooperation, each provided with a medium of living effectiveness, felt increasingly in almost every land.''

Dr. Charles W. Gilkey, Chicago, Illinois:

''Now the conclusion and the heart of all that I have most wanted to bring to you tonight as fellow-Christians, is this: the Christian conscience of the twentieth century is beginning to see clearly about war, what the nineteenth saw so plainly about slavery that at terrific cost it tore it out and cast it away. The realization that the war system is the blackest stain on the banner, not only of Christianity but of all religions, has suddenly burst not only on the conscience of the church, but on the mind of the younger generation. The struggle to the death between Christianity and war will be no short conflict and no easy victory.''

A few of the Californians who were ''lobbying'' to secure the 1937 convention for Los Angeles

"In the Heart of America"

Mr. and Mrs. Charles K. Green were fraternal delegates from the British churches. Dr. and Mrs. W. F. Rothenburger (right) were American delegates to the British convention in August. This picture was taken in Indianapolis

IN A MATERIAL way nothing was left undone in ministering to the comfort of delegates to the 86th annual convention of Disciples of Christ at Kansas City, October 12-18. The weather was ideal, the short walk from the many hotels of the downtown section a needed tonic, and the new Municipal Auditorium, in which the sessions were held, the last word in comfort and convenience. Costing $6,500,000 and modernistic in design, this building contains three auditoriums seating 1,200, 2,562 and 13,345, respectively, with twenty-four other rooms seating from 25 to 450. Every appointment is artistic and satisfying. Evening sessions of the convention were held in the Arena, the largest auditorium, and day sessions in Music Hall, the second largest.

Grateful thanks are due the Kansas City committees for the months of careful and painstaking planning which resulted in a well-ordered convention to the last detail.

Those who were able to attend the sessions of the National Evangelistic Association which preceded the International Convention were amply repaid. Attorney Boyd W. Hargraves, Methodist of Chattanooga, and president of the National Evangelistic Association of Business Men's Clubs, was a guest speaker at one of the sessions.

For the first time in eighteen years Elmer Ward Cole of South Bend, Indiana, who has handled the registration for the convention, was unable to be present on account of the illness of Mrs. Cole. Dougald McColl of Marion, Indiana, who has assisted Mr. Cole for several years, had charge this year and was aided by George Wilson of Benton Harbor and Lawrence Ashley of Elkhart, Indiana.

The several sessions of the convention were ably presided over by President L. N. D. Wells and vice-presidents J. Warren Hastings, John Barclay and our Canadian representative, Mrs. George H. Stewart.

President Wells made it clear from the first that he would enforce the provisions of the Constitution of the convention during the business sessions by admitting no one to the lower floor of Music Hall who had not registered and only those who were seated there could participate in the deliberations. All other persons were seated in the balcony.

Major disappointments in the convention were the absence of two important speakers, A. W. Fortune, who was to speak at the Ministers' Breakfast, and whose place was ably filled by F. E. Smith of the Pension Fund; and Daniel A. Poling, who was represented by R. H. Miller of Washington, D. C., in the Wednesday evening session, and by Hampton Adams of Frankfort, Kentucky, on Thursday morning. Both Dr. Fortune and Dr. Poling were detained by illness.

Kansas City Disciples as well as the brotherhood at large were shocked at news of the sudden death of L. M. Dorreen, which occurred as final preparations were being made for the convention. Mr. Dorreen had served fourteen years as pastor in Kansas City, for the last six years at South Park Church.

W. R. Warren, who has held so many places of honor in our brotherhod, notably with the Pension Fund and as editor of WORLD CALL and *The Christian-Evangelist*, has missed only six conventions in forty-six years. At the Ministers' Breakfast given by the Pension Fund a testimonial address was presented to Mr. Warren in recognition of his forty-seven years of service.

Dr. I. N. McCash, president of Phillips University, is here seen showing a grandchild Kansas City's Main Street

Members of the local registration committee: Mrs. George H. Combs, Mrs. Herbert Hedges, Mrs. Joseph Taylor, Mrs. Mason Miller

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J. Barbee Robertson of Mexico, Missouri, was as busy as the proverbial cranberry merchant, attending all the convention eating functions for WORLD CALL and taking pictures for *The Christian-Evangelist*.

Once more was the convention greatly indebted to the Christian Board of Publication for the issuance of *The Christian-Evangelist Convention Daily*, a service of untold value to the delegates.

As a part of the three-year emphasis of woman's missionary societies, following the sixtieth anniversary, the department of Missionary Organizations sponsored a vesper service on Friday evening of the convention, in the Little Theater of the Municipal Auditorium. The Commitment of Life worship service which was used at that hour was prepared by Miss Mayble Epp, Iowa state woman's secretary. Misses Wenona Wilkinson and Bertha Park assisted in the service as First and Second Readers.

Missionaries attending the convention were registered at the Robert E. Lee Hotel, directly across the street from the auditorium, where they had ample opportunity for visiting among themselves and with others.

An innovation in the introduction of missionaries in the convention was the massing of home and foreign workers on the platform, many in the costumes of the peoples among whom they work, thus presenting the whole picture of missionary work around the world by evangelistic, medical and educational workers.

One of the distinguished guest speakers at the convention was Mrs. Charles K. Roys, vice-chairman of the Committee of Reference and Counsel, which is the executive committee of the Foreign Missions Conference of North America, representing 120 mission boards. Mrs. Roys was a missionary to China for sixteen years and after returning to this country was

the first woman to carry administrative responsibility in the foreign field for the Presbyterian Board. Through her charming personality and thoughtful address Mrs. Roys captivated the large audience gathered in the auditorium the evening she spoke.

Perhaps the oldest delegates present were Mrs. J. H. Garrison, widow of the long-time editor of *The Christian-Evangelist*, who was accompanied by her distinguished son, Dr. W. E. Garrison of the department of philosophy of the University of Chicago, and Mrs. C. B. Scott of Cleveland, Ohio, mother of Oreon E. Scott of St. Louis. Mrs. Garrison and Mrs. Scott have passed the ninety-second milestone.

For a time it seemed that the visit of President Roosevelt to Kansas City on Tuesday, October 13, would disrupt the evening program of the convention. However, arrangements were made for the President to speak in the Municipal Auditorium between the afternoon and evening sessions, when the main auditorium as well as the Music Hall was packed and through loud speakers thousands on the outside heard him, and everybody was happy.

Mr. and Mrs. Charles K. Green, British fraternal delegates to the convention, by their addresses and through personal contacts captivated the delegates. The World Convention Tea, at which Mr. and Mrs. Green and Dr. and Mrs. Rothenburger, delegates to the British Conference this year, were honor guests, was a very happy occasion. The tea was in charge of Mrs. J. T. Ferguson, executive secretary of the National Council of Church Women, and the speakers were introduced by George H. Stewart, president of the World Convention for 1940.

Preliminary steps were taken toward the organization of a Disciples Social Work Fellowship at the Education Division Breakfast in Kansas City. All persons engaged either in full-time or part-time social work, including Y. M. C. A. and Y. W. C. A. secretaries, social case workers, church social workers, probation officers and any other type of social work are invited into this Fellowship.

In addition to several radio broadcasts which had been arranged over WDAF and W9XBY, four convention programs were picked up direct from the Arena and broadcast, some in their entirety and others for the first half hour.

Under the auspices of the National City Christian Church a banquet was given on Saturday evening at Independence Boulevard Christian Church, honoring the memory of R. A. Long, for so many years a member of that church. Tributes were paid to his memory by the various organizations to which he had given so largely.

Jesse M. Bader, who for so many years has had charge of the Sunrise Prayer Meeting at our conventions, left the Preaching Mission in Cleveland and arrived in Kansas City by plane on Saturday in order to be present in some of the sessions and to be at the Sunrise Prayer Meeting which was held at Liberty Memorial near the Union Station.

Contrary to the usual custom of holding the communion service on Sunday afternoon, this year it was planned for the evening, from seven to eight o'clock. Unfortunately many were compelled to leave the city before that hour, but it was estimated that about 6,000 were in attendance. For the service most of the lower floor seats were removed and the white cloth-covered tables arranged in a huge cross, outlined by 400 deacons and 40 elders in black. The congregation was seated in the boxes and balconies where the cross stood out with startling vividness. In the upper balcony was arranged a large choir in black and white vestments, forming a huge living cross. This latter cross was a feature of every evening service of the convention. For the communion service blue, green and red lights created a dramatic ensemble which was awe inspiring. The service was in charge of F. E. Davison of Chicago, R. Melvyn Thompson of Indianapolis and Hally C. Burkhardt of Kansas City. Two young ministers in black gowns stood, one at each end of the first balcony, and read antiphonal selections. Those presiding and offering prayers sat on the platform. Organ music was played by Hans C. Feil. As is customary, an offering for Ministerial Relief was given at this service, which amounted to $976.00.

These three men did the work formerly cared for by Elmer Ward Cole at the registration booth. They are Lawrence Ashley, Dougald McColl, G. H. Wilson

—*Christian-Evangelist*

The Four Editors of "World Call"

This picture shows all the editors "World Call" has known during its existence. Left to right, Harold E. Fey, Bess Robbins White, W. R. Warren, and George Walker Buckner, Jr.

It was reported that invitations for the convention next year have been received from several cities. The convention instructed Secretary Graham Frank and Transportation Secretary H. B. Holloway to visit the cities issuing invitations and report recommendations to the executive committee of the convention for decision and announcement as to time and place of the 1937 convention.

The president of the convention appointed a committee to raise funds for a plaque to be placed in the Presbyterian Church in Ahorey, Ireland, in memory of Thomas Campbell, who served that church before coming to America.

The convention authorized a permanent committee or Commission on Prayer to make arrangements for a Prayer Room and leaders at International Conventions, so that the convention may be undergirded with prayer.

The Campbell Historical and Memorial Association was requested to report annually to our International Convention and empowered to raise not more than $30,000 to restore and preserve the Campbell homestead at Bethany, West Virginia.

The young people had charge of the evening session on Saturday, with Miss Constance Burkhardt of Kansas City and Warren Grafton of Los Angeles as the interesting speakers.

There was general satisfaction with the election of Dr. A. W. Fortune of Lexington, Kentucky, as president of the International Convention for 1937.

Mr. and Mrs. C. R. Stauffer of Atlanta, Georgia, were chosen as fraternal delegates to the annual conference of the Churches of Christ of Great Britain next year.

Mrs. C. M. Chilton, wife of the pastor of First Church, St. Joseph, Missouri, was elected president of the Ministers' Wives' Council at their annual tea in Kansas City.

The Missouri Council of Church Women entertained at a Fellowship Tea the headquarters staff of the United Christian Missionary Society and presidents and secretaries of the state missionary societies represented in the convention. Children from the Mexican Christian Institute in Kansas City furnished music, and short messages were brought by Mrs. Charles K. Green of Great Britain and Mrs. George Stewart of Canada.

A Pioneering Project

By RICHARD E. LENTZ*

Disciple Group at Adult Movement Conference, Lake Geneva, July, 1936

HISTORIC Conference Point on Lake Geneva in Wisconsin was the appropriate setting recently for a series of conferences that may prove very significant for Protestant Christianity. Over two hundred Christian adult leaders, representing some thirty denominations and numerous interdenominational groups such as the Young Women's Christian Association, Federal Council of Churches, Missionary Education Movement and Home Missions Council, gathered at the Conference Point Camp of the International Council of Religious Education from July 27 to August 8, to plan together for a united Christian adult movement.

The delegates applied themselves to a rather strenuous schedule beginning at six o'clock in the morning and extending sometimes until eleven at night. Daily sessions were addressed by national leaders on phases of the present economic, political and international situations. Other general sessions gave consideration to certain significant contemporary movements such as the Cooperative and Youth Movements. The major work of the conference was carried on in ten commissions, each devoting thirty hours to intensive discussion of a particular aspect or phase of the proposed adult movement. An extensive report was brought to the whole conference by each commission for free discussion and criticism. The scope of the commissions is indicative of the proportions the new movement is expected to attain, hence a list of them assists one to understand the conference.

Ways of Personal Religious Growth
Christian Home and Family Life
Vocational and Economic Life
Citizenship, Community Life, Education and Character
Leisure Time and Cultural Life
Inter-Group and Inter-Racial Relations
World Relationships
The Church
The Church's Adult Program
Procedures in the Local Church

During the last third of the conference, after the commissions had canvassed the areas to be covered by the adult movement and had set up broad tentative goals, the conference divided into two large groups, each considering procedures, one for the local church, the other for denominational administrative agencies. The reports of all commissions and the action of the conference will be made available to all church leaders as soon as possible. It is expected that the United Adult Movement shall proceed cooperatively through denominational agencies of Christian education rather than through new or independent agencies. A few more than thirty of the Disciples of Christ participated in the conference. We confidently expect that our great brotherhood shall assume her just share of the leadership and responsibility required to further this most significant movement for Christian adults.

Perhaps the impressions of one who was privileged to work with the conference may be of some interest. Manifested in many ways was the conviction that the church faces a definite challenge in the changing and un-Christian situations of modern life. This challenge is inescapable and formidable. Failure to measure up to her opportunities may cost the church not only loss of prestige but her very life. The entire conference carried an atmosphere of seriousness expressive of determination that the church shall not fail in this hour of the world's need. To this should be added the note of urgency: The church must rise to the occasion quickly or her service may be neither welcome nor needed.

Correlative to the above statement should be placed another equally true: The conference manifested deep conviction that the church has in the principles and person of Jesus ample resource for the grave and great requirements of the times. They believed implicitly that the right use of these reserves and revelations under God could eventuate only in the successful establishment of the Kingdom of God. Yet there was no inclination to slight the fact that the church often has made ineffective use of both her resource and opportunity.

Denominational cooperation was inherent in the set-up of the conference but there was demonstrated a functional Christian unity. The conference detoured around intellectual disagreement at the points of traditional denominational difference, to achieve active cooperation in an important project, thereby providing both precedent and promise for the future relations of denominations. Perhaps it is not necessary for us ever to agree entirely with one another but merely for us to work together in the great enterprises of Christendom. Everyone assumed that the new movement was to be a united one.

The conference had many of the qualities of a pioneering expedition. At times the total lack of finality was almost confusing. Yet the reasons for that impression are clear: The conference was projecting into the future—into the life of churches everywhere—a program for millions of adults. Only the experience and reaction of those adults can give the program final form. The fruits of the conference rest with the churches and with the leadership of the churches. May that which was conceived in a moment of high vision not be permitted to die, but may it live to serve and bless the world.

*Pastor of the church at Wellsville, New York.

Budgeting for God

A Stewardship Playlet for Woman's Day

By MRS. J. ERIC CARLSON*

Characters: Mrs. Adams, trying hard to revise her budget; Mrs. Clemens, a neighbor and a member of another church; Mrs. Minter, president of the missionary society; Mrs. Evans, a circle leader in the missionary society; Mrs. Smith, an officer in the same society.

Scene: Living room of an ordinary modern home. Mrs. Adams is sitting at a desk or table figuring in deepest concentration. Occasionally she crumples a piece of paper and throws it into the waste basket. A knock is heard at a side door, and a voice calls, "Mrs. Adams, are you home?" Mrs. Adams goes to the door and greets her neighbor, Mrs. Clemens.

Mrs. Adams: Oh, hello, Mrs. Clemens. Come and sit down. I'm glad to see you.

Mrs. Clemens: I just thought I'd come over and get that new book that you said I could read.

Mrs. Adams: I meant to bring it to you, but I've been so busy that it just slipped my mind.

Mrs. Clemens: I intended all along to come and get it. But perhaps I had better not stay—you seem to be pretty busy.

Mrs. Adams: Oh, do stay. Yes, I have been busy, but I am glad for a chance to stop. You see Jack has finally talked me into tithing, and I'm trying to revise the family budget.

Mrs. Clemens: So that's the reason I haven't seen you for the last day or two!

Mrs. Adams: Oh, I'm having such a time with it. I really don't see yet how we're ever going to do it, but Jack has just insisted for so long that I finally consented to try it. He says that no Christian home is going to prosper if its members don't tithe. His family has always done it, and they have always prospered, and some of his other relatives have, too. It's just a pet theory of his, since he was raised that way!

Mrs. Clemens: Then it isn't a conviction with him, but merely a theory?

Mrs. Adams: Oh, he's sincere enough. He honestly thinks it will work that way. But I've put down all the necessary items of running a household, and there just simply isn't a tithe left to give to the Lord. I don't know what I'm going to do about it. Nothing less than a tithe will satisfy Jack. I suppose it *is* a good thing to do, but— (*The doorbell rings, and after excusing herself, Mrs. Adams goes to another door and ushers in three of her friends. They exchange the usual greetings. They are all seated.*)

Mrs. Adams: Isn't this a glorious day?

Mrs. Minter: Lovely! When we were through with the executive meeting, we decided it was too nice to go home and go indoors just yet, so we thought we would walk by and see why you missed the meeting.

Mrs. Adams (aghast): Why, this *was* the day, wasn't it? Oh, I'm so sorry that I forgot it. I don't believe that I ever forgot one before. But it really isn't any wonder! I was just telling Mrs. Clemens that Jack has talked me into tithing, and I've been working frantically on my budget all this week, until I don't know which day from what!

Mrs. Smith: No wonder you forgot the meeting. If I had to add a tithe to *my* budget, I'd forget more than a meeting of the executive committee of any missionary society. *(Laughs.)*

Mrs. Adams: I didn't realize that it had become such an obsession with me that I'd forget a regular meeting, though.

Mrs. Evans: Well, you missed a very discouraging one.

Mrs. Adams: Why, what was wrong?

Mrs. Evans: Oh, everything! The reports of the past year and the outlook for the new one! I'm glad this is my last meeting, so I won't ever have to sit through another one like it. But, anyway, I don't have time for that circle. That's the real reason I'm giving it up.

Mrs. Smith: It seems to me that there has been something wrong all year. Our meetings haven't been as interesting as they usually are. I don't know why, for the program material was as good, if not better than usual.

Mrs. Minter: I've felt that some of our programs weren't very well prepared and that's deadly to any society and I feel so badly about our financial report. Cutting our budget last year didn't do any good. We came as far short of reaching our aim as we ever did a higher budget.

Mrs. Adams: We should have done better, for finances seem better everywhere. But of course people had got so far behind with their bills, that I guess they all feel that they should pay up their old debts before they increase their missionary pledges.

Mrs. Smith: I'm not worried so much about the year that is past, for that's over. I'm worried about this new year. Why, we can't even get enough of our women to assume any responsibility to fill the vacant offices.

Mrs. Adams: O dear! It is always such a job to find officers for our society. It does seem that we should have enough capable, women willing to take the places of leadership.

Mrs. Smith: Sometimes I get so discouraged that I feel like dropping the whole thing. We're only doing things halfway right now, and if nobody wants the responsibility, why go on trying? I think we should do a thing right or not at all.

Mrs. Clemens: Just why do you have a missionary society?

Mrs. Evans: Why, our church has always had one. We have to support our missionaries some way, and how else would we women do our part if we didn't have a missionary society?

Mrs. Clemens: But is the support of the missionaries your only motive?

Mrs. Adams: Oh, no. It is where we get our missionary information, and inspiration to carry on.

Mrs. Minter: Mrs. Clemens, I've heard a lot about your society. You don't give dinners and fairs and everything else to raise money. Would you tell us why *you* have a missionary society, and how you run it?

Mrs. Adams: That isn't all, either. When all the rest of us have been slashing our pledges, and then failing to meet them, their society has been giving more and doing more than ever before. How do you do it, Mrs. Clemens?

Mrs. Clemens: Well, we used to have the same kind of discussions that you folks have been having here today. Then someone got the idea that we didn't have the missionary society just to have a missionary society, but that it was a means through which each of us might render a faithful accounting of her stewardship. That motive has revolutionized us.

Mrs. Smith: But so few of our women tithe, and I don't see how we could get any more of them to do it, either.

Mrs. Clemens: Stewardship isn't only an act of giving our money. That's part of it, and a very vital part, too, but real stewardship is more than that. It is an attitude that affects every part of life.

Mrs. Adams: An attitude? What do you mean? I thought that giving God a tithe was all there was to stewardship.

Mrs. Clemens: No, that is only the beginning, even of our *material* stewardship. The Hebrews believed that they owed God the tithe for his ownership. Surely as Christians we should not do less, but we only show the *true* attitude toward our material possessions when we are willing to share beyond the tithe. We are responsible to God for how we spend the nine-tenths after we have set aside the definite portion for his work.

Mrs. Evans: I don't see that. I've always heard the argument of paying God for his ownership, just as you pay the landlord or the grocer. If the figure carries, you certainly don't owe the landlord anything after you have paid the rent.

Mrs. Clemens: But after all, for every added convenience or luxury you do pay someone, and if the landlord happens to be a stockholder in the light and power company, you do pay him for gas and lights and refrigeration and whatnot. Since God is the owner of everything, we owe him a definite share of

*Wife of the pastor of McLemore Christian Church, Memphis, Tenn.

everything that we possess—our time, our talents and our money.

Mrs. Smith: Do all of your women tithe?

Mrs. Clemens: Some of them have come to the place where they are not satisfied merely to pay what they feel they *owe* God. They want to share what is left, so they give more than the tithe. Others feel that a tithe is all that they can give at the present. Many who feel that they cannot give a tithe are making gifts that are really sacrificial.

Mrs. Minter: But how did you get them to see it that way?

Mrs. Clemens: For the past several years we have had stewardship study classes for our women, and when they once catch the vision, they just naturally act upon it.

Mrs. Smith: But I'm sure we don't have any wealthy people who could afford to give *more* than a tithe!

Mrs. Clemens: It isn't the amount at all that counts. It is the spirit of sharing one's material possessions, whether great or small. We must think of ourselves as partners with God. It is just as though two brothers owned a farm jointly, and one of them planned the work and the expenditures for its management, not for his own profit, but rather from the standpoint of the total partnership. So then, each of us is the one that plans for the work, and for all the expenditures, not for our own personal benefit, but from the standpoint of the partnership of God and himself. I believe most of our women have come to think of their whole lives as a partnership with God, and to plan the use of their time, money and talents that way.

Mrs. Minter: I have tithed for a number of years, and it seems when one does tithe, the tithe isn't sufficient to do all the things that he wants to do, so he voluntarily and gladly gives more than that.

Mrs. Adams: But how do you ever get a tithe in the first place? Just as I told you, Mrs. Clemens, after I plan for all the necessary things, there isn't a tithe left.

Mrs. Clemens: Why, you plan for God's share first, and then somehow the nine-tenths are sufficient to go around for the rest.

Mrs. Minter: Don't you know how the Jews did? They paid their tithe out of the first fruits, and out of the best that they had. Someone has said that nine-tenths plus God goes farther than ten-tenths plus self, and I know it is true in my own case.

Mrs. Evans: Well, I don't see how I could ever tithe, let alone give any more. I don't handle the family income.

Mrs. Adams: But you surely handle some of the money!

Mrs. Evans: Of course, but it has to do specific things. The grocer and the milkman aren't impressed by a budget.

Mrs. Clemens: In one of our stewardship classes, someone caught the idea of budgeting for God instead of for ourselves. When we budget for ourselves, we put our needs and our likes and desires first, but if we budget for God, we put him and the needs of the kingdom first, and the things that we need afterward. And sometimes we find we do not need so much, after all.

Mrs. Smith: Since it works so well for you, you should know, but I still don't see how the money alone could work such a change in your society.

Mrs. Clemens: It isn't the money at all that has made the change, but the difference in our attitudes. Money is only one part of it. When we are willing to invest our money for the Lord, our interest is increased in his work—that is true in any investment. And with an increased interest, we are willing to give more time and energy to any enterprise.

Mrs. Minter: That is one of the things that we need most—a willingness on the part of our members to give enough time to the work to make it the success that it could be.

Mrs. Clemens: We budget our time, too, many of us.

Mrs. Evans: Budgeting your time? How does that help?

Mrs. Clemens: Why, here, too, we put God first, for we are merely stewards. *Time* is his, too, you know.

Mrs. Smith: But how can you budget your time for God? You know yourself that there never is time to get all the things done that we want to do. How in the world can anyone do more? I'd have to stretch the calendar, myself!

Mrs. Minter: Of course people will say they can't give God a definite share of their time, just as they have been saying that they can't give him a definite share of their money, but I do believe it would work the same way—nine-tenths of a day plus God goes farther than ten-tenths of a day plus self.

Mrs. Adams: How do you use the time set aside for God?

Mrs. Clemens: Each individual decides that for himself, of course. Personally, before I began to budget my time for God, it was hard for me always to find time for my daily devotions. Now there is always a period in which to "be still and know that He is God." I've found this most essential, for a Christian needs a chance to let his soul grow, and to store up spiritual reserves with which to meet the struggles of life.

Mrs. Minter (more animated than before): Not only that, but it would provide time every day—not just once a week, nor once in a while, nor when one felt so inclined, but every day and every week and every year, for definite Christian work.

Mrs. Smith: What do you mean by definite Christian work?

Mrs. Minter: Oh—calling for the church, telephone calls, writing letters and notes to the sick or bereaved, speaking a friendly word to those who come to our doors daily—making friendly contacts everywhere. *(Whimsically)* It might mean for you, Mrs. Evans, that you could keep that circle.

Mrs. Evans: No, there's no use to talk to me about it—I simply don't have the time— *(She stops in confusion.)*

Mrs. Adams (slowly): Time is the only plane of life where we are all on an equality. We may have different amounts of money to handle, and different kinds of talent and personality, but we all have the same amount of time.

Mrs. Minter: And we usually find time for the things that we want to do badly enough.

Mrs. Smith: Well, since this new attitude has done so much for your society, Mrs. Clemens, it must work, but I'd have to see it working in ours before I'd believe that it would.

Mrs. Clemens: There's just one more thing that I'd like to tell you. As a result of our stewardship studies, we've made an effort to enlist all the talent in our society, and I'm sure that that has contributed to our success.

Mrs. Evans: In our society there are so many people like me, with very little or no talent at all.

Mrs. Clemens: It isn't the amount of talent we possess, but the use we make of it, that counts with God. Think of the latent talent in Christian people, and I'll venture it's true in *your* group, too—the ability to speak, to sing, to play an instrument, to dramatize, or to take minutes or keep a library. And so often these talents are absolutely unused.

Mrs. Smith: But I believe many people feel they haven't talents *worthy* to be offered to the work of the church.

Mrs. Minter: No talent is too small to offer to God, and none so small but that he can use it. Too many people confuse talent and genius. We all have the ability to think, to plan for the future of the work, to be friendly, and to be dependable.

Mrs. Adams: Somehow, I see things that I've never seen before, and some things are plain that have always been a puzzle to me. I see where I made my mistake. I was putting God last instead of first, and trying to give him what was left, instead of giving him the first. From now on, I will make a real effort to be a worthy steward, in the fullest sense of the term.

Mrs. Minter: And I see where I've made my mistake. I should have urged a stewardship class long ago. One of the things we're going to do next year is to have one.

Mrs. Evans: Well, you know the frame of mind I was in when I came here this afternoon. I know I can't tithe, not right now, anyway, but I *can* control my time. Mrs. Minter, I accept the challenge you threw out to me a little while ago. I'll keep that circle and see what I can do with it another year.

Mrs. Minter: That's splendid! I knew when you really caught the vision you couldn't do otherwise. The blessings you will receive will far more than repay you for all the effort you may expend. The rest of us will be blessed, too, by your contribution. *(Rising.)* Mrs. Adams, I think we all owe that budget of yours a vote of thanks, for if you had not forgotten the meeting, we never would have received this help from Mrs. Clemens. But I must be getting home or the Minter family will be investigating *my* time budget.

All rise, exchange the usual good-byes, and leave.

Mrs. Adams (comes back to her desk, picks up her budget, and walks to center stage, where she stands and studies it for a moment): Budgeting for God! . . . What a responsibility! . . . What an honor that God could entrust me with his precious gifts, and leave the spending of them in my hands! . . . Oh, how prodigal I have been, not only with money, but with all his wonderful gifts . . . but with His help, I shall never be again!

(Curtain.)

Helps for Leaders of Junior Groups

The program material for the last three sessions of the home mission study—"Our Church at Work Among the Negroes"—is given in the November 1 issue of "Junior World." However, stories and other materials dealing with the American Negro will be published in subsequent issues of "King's Builders," and will thus be available for program building for those once-a-month groups who will continue this study through March, 1937.—Mabel Niedermeyer.

Nov. 1—*Hard Things Negroes Face*

THE "King's Builders" section of the October 4 issue of *Junior World* carried the program materials for this session, while the October issue of WORLD CALL contained the "helps" for the adult leaders.

Nov. 8—*Our Church at Work for Negroes*

The purpose of this session is to discover what the church, and more definitely what *our* church is doing for Negroes, and to launch whatever service project is to be undertaken for our own work. Through this study the Juniors should come to realize that we are a part of a great work which is being carried on by all churches, and that each one of us can serve in this work through our own church.

The suggestion is made in the children's program material that your groups may either wish to visit a Negro church during this session or plan to visit one at another time. Neither "visiting" nor "planning a visit" are mentioned in the program materials, however. If the first is done, it will be substituted for the session in your own church as outlined, and if the latter is done, such plans may be made when the opportunity arises during your working together.

A part of your task for this particular session will be to supply your Junior leaders with the necessary material relative to what our church is doing among the Negroes. Make free use of the "Children's Special Packet," the "Biography Sketches" of our workers, both Negro and white, who have worked in this field, "Today the Kingdom Comes," and WORLD CALL. In connection with the report on Flanner House which is to be given by one of the Juniors, see that he has a copy of the article on this institution which appeared in the October issue of this missionary magazine. This sketch is entitled "The Smiths and the World," and was written by the superintendent of Flanner House, Cleo Blackburn. You will find it on pages 20 and 21.

If there is a Negro social service center in your community, your group may express the wish to visit that institution so that they may become acquainted with what it is doing to help the members of this race. This may be a natural outgrowth of a discussion following the report, "Helping the Needy."

Guide the children as they select their particular activities and decide on the gifts which they wish to make for Jarvis and Southern Christian Institute. Do not make their choice for them, but in the light of your local conditions lead them to see the thing that they can best undertake and complete in the time that is available.

Nov. 15—*Negroes Who Are Working for Their Own People*

This session should acquaint the children with some Negroes who are carrying on the work of the church for their own people. As much research as is possible should be done in the field of our own church group. Do not limit the discussion, however, to them alone, but introduce other leaders in this field as well.

Again a substitution in the program is suggested in the event you have the opportunity of having a Negro visitor—pastor, teacher or other church worker—speak to your group. Do not make any unusual preparation for his coming other than the customary acts of courtesy accorded a visitor so that the Juniors will be free from any feeling of restraint or hesitancy to speak freely with him.

The adult sponsor will want to encourage conversation about difficulties noticed by the children which Negroes have to face or about parental reactions which may run counter to the principles of Christian brotherhood. Any attitudes which become evident either as improvement or the reverse should be noted. Private conversation and guidance to study which will disarm criticism or public discussion may result. The adult sponsor may continually build up appreciation for the Negro by comments on new materials or on materials newly become intelligible because of recent discussions.

Nov. 22—*What Can We Do?*

The purpose of this session is to make possible a summary in which the Juniors reach some conclusion as to their own conduct toward Negroes, their own connection with the church's work among Negroes, and their future interest in knowing about Negroes—their achievements and their needs. It also sees the service project finished and the box of gifts packed.

As a result of the study, interviews, visits, investigations, etc., the children should be ready to state certain personal attitudes which are desirable. How far each group can go will depend to some extent on the local situation. Groups of Negro children using the study may consider attitudes which will be helpful toward establishing the Christian order. There is opportunity at this point for the Negro group to consider attitudes within its own group based on color variations. In other groups perhaps there is no discrimination, or no other racial group and, therefore, no *present* problem. In such cases the ideal may be built up, and in all groups that practical joining together to help build a Christian brotherhood and fellowship can be emphasized.

During this study you have been able to sense through your own observation of the members of your group both individually and collectively their attitude on this whole matter of relations between the two races, and you have become acquainted with certain changes that need to be made if that attitude is to be entirely Christian. You should, therefore, be able to make some helpful suggestions when the discussion of "What Can We Do?" comes up for consideration. Be tactful and impersonal, however, guiding the children to see their own needs rather than pointing them out for them.

Follow the directions as given in the "Children's Special Packet" for sending whatever gifts your children are contributing to "Our Work Among Negro Children."

World Peace

By Nellie V. Burgess

IN THE midst of a world desperately desiring peace yet feverishly preparing for war, we have need of a great deal of honest thinking about peace, not only by grown-ups, but also by children whose ideas and characters are now being formed. Hence for five weeks, through this unit, our Juniors are asked to delve into some of the facts about peace and war. Leaders may be surprised to find how clearly and directly children frequently go to the heart of things when faced with an issue. Their minds are as yet unhampered by the prejudices and compromises that clutter the reasoning of their elders.

The study of peace has a very real basis in children's own lives. Peace among nations is merely an extension of peace among smaller groups and between individuals. It bears an intimate relation to Juniors' own disputes and neighborhood quarrels. How are these disagreements settled? Do the children play games peaceably? What happens when their side loses? Do they ever pray for their side to win? Which side is God on? Does fighting settle anything? If it does, is the settlement fair? Is "not speaking" a way of fighting? How can disputes be settled in the best way? These are all peace problems arising out of everyday life.

Then there are other less intimate happenings which influence children profoundly. History and some of our literature too often glorify war and heroes of war; over the radio come such songs as,

"There's Something About a Soldier," war talk and war dramas. They see parades in military uniform and displays of naval and air forces, play soldier games, hear unfriendly references to people of other countries. Offsetting these pre-war influences, of course, are those in favor of peace. Older people talk about keeping out of war, the evils of war, war debts, neutrality, and the danger of war in various parts of the world. Can we help our Juniors, out of such a welter of conflicting experiences, to find their way to intelligent peace-mindedness and a real appreciation of God's laws of love and brotherhood?

Purpose of the Unit

This unit is designed to help Junior boys and girls develop the ability and disposition to do their share in making the brotherhood of man and the fatherhood of God a reality in their own world. In doing this, they will consider some of the best ways of living, working and playing with others; and, through their study of world peace, will discover that nations need to learn similar lessons if war is to be avoided and peace and brotherhood established throughout the world.

Activity Centers

The main activities developed in the following session plans are (a) the development and testing of a plan for avoiding disputes or for settling them peaceably through an application of God's laws of love and brotherhood to all relationships, and (b) the editing of one edition of a Peace Magazine in which interesting items and records of class achievements for peace may be kept in permanent form. Incidental activities include the playing of games, discussion, writing to peace organizations, making contacts with other nations, writing reports, and collecting items for the paper. A Peace Poster, a Peace Book, or other record might be substituted for the magazine; experienced leaders may find other activity motives in place of either of the major ones suggested, but limited space for suggestions here permits the development of only one plan in detail.

Reference Materials

Peace Crusaders, compiled by Anna Bassett Griscom. Lippincott's, Philadelphia. This is a valuable book of stories and other peace material. Highly recommended. If only one new book can be provided for use with this course, no better choice could be made than *Peace Crusaders.* Most of the extra stories suggested may be found in this book. Many leaders will be able to secure this book through their public libraries.

Educating for Peace, by Lobingier. Boston, Pilgrim Press. Theory and method of peace education; valuable list of source material.

Through the Gateway, by Florence Brewer Boeckel—Macmillan, New York. A book of good-will stories, poems and pageants.

The Fight for Peace, by Hebe Spaull. Headley Brothers, London. Stories of the peace efforts of the League of Nations, written for children. As the only international organization working collectively for peace, the activities of the League should be interesting to all lovers of peace.

League of Nations Stories, by Lillian Dalton. Harrap, London. This book is not about the League, as one might think from its title. It is a collection of international friendship and appreciation stories for children. It tells of the work accomplished in a number of countries by their national heroes.

Heroes of Peace, by Archer Wallace. The Musson Book Co., Toronto.

Perry Picture Company Catalog, from Perry Picture Co., Malden, Mass. 10 cents.

The Children's Story Garden. Compiled by the Society of Friends. Lippincott's, Philadelphia. A good collection of peace-minded stories.

The Children's Story Caravan, by Anna Pettit Broomell. Lippincott's, Philadelphia. A new collection of stories of peace and good will.

Pictures:

Pictures of destroyed villages, of refugees, of beautiful buildings before and after war, may be found in old magazines and papers. They also appear in books like *Photographic Record of the World War,* issued through the Book-of-the-Month Club, New York.

Other pictures: "Peace and Prosperity," and "War and Peace," copies of mural paintings in the Library of Congress, Souvenir Stand, Library of Congress, Washington, D. C., "Christ of the Andes," Missionary Education Movement, 150 Fifth Avenue, New York (20 cents).

Information about other pictures, and supplies may be secured from National Council for the Prevention of War, 532 Seventeenth Street, Washington, D. C. Posters, plays, stories, pictures and other supplies are listed in the pamphlet.

Nov. 29—*Causes of Quarrels and Wars*

Through discovering causes of quarrels and of wars, Juniors will take their first step in the story of how peace and brotherhood may be established.

Coming immediately after Thanksgiving, this study of peace may be linked with the giving of thanks for the blessing of peace in our own land. World events may emphasize its value and cause it to be uppermost in everyone's mind at the time this program is used.

Any local quarrel or dispute in which the children were concerned or interested, whether settled peaceably or not, might also prove a worth-while starting point for the new study.

After you have carefully read both the introduction to this unit as found above and the program materials for the children for the sessions appearing in the November 1 issue of *Junior World* you will be prepared to give guidance to your Junior leaders. In conference with them, decide well in advance what activities are suited to the needs, abilities and resources of your group, selecting if possible several plans from which the children may choose the one they prefer. While adult leaders will place more value on the discussions and thought-provoking parts, the children will probably be more interested in the practical side, the making of the magazine, poster or whatever activity they may select. All materials should be ready ahead of time; the children's contributions of pictures and other materials checked, and as many details as possible prepared in advance.

In addition to guiding the members of your group to sources for pictures, maps and other illustrative material, you may also make your own contributions to this display. These may include pictures of French and Belgian refugees in the Great War, Rheims Cathedral and other beautiful buildings before and after war, countryside ruined by war; similar pictures of other wars, Red Cross work in war time; pictures of heroes of peace, of peace-time achievements; copy of some letter written by Lincoln to mothers or friends of soldiers killed in the Civil War (may be copied in state buildings or museums).

Dec. 6—*What Do Wars Accomplish?*

During the last session causes for quarrels and wars were carefully considered. Today the result of war is the selected theme, which is developed in both a negative and a positive manner. Not only are the horrors and ruin of war made evident, but the positive value of the "brotherhood of man" is pictured in a story of a hero of peace who risked his life that others might be saved. Emphasize this contrast as you face this question with your Juniors.

Encourage the individual members of your group to write their contributions for the "peace" newspaper or magazine. Children need guidance in their creative effort. Try to discover their chief interest in this matter of world peace, and lead them into an expression of that interest in some form—drawing, poem, story, etc.

Negro Biography Set

The Negro Biography Set to which reference is made in the suggestions for the November 8 session contains ten biographical sketches of leaders, both Negro and white, of the Negro work of the Disciples of Christ in the United States. Two of these sketches, those of J. B. Lehman and John Long, were included in the Children's Special Packet on "Our Work Among Negro Children." The complete set may be had in mimeographed form by writing to the United Christian Missionary Society, and inclosing 3 cents for the cost of postage. Send for your set today if you have not already done so.

Station UCMS Broadcasting

SUCCEEDING Allen Wilson and Claude Cummins, the Kentucky Missionary Society has called as secretary and director of religious education B. C. Bobbitt, formerly pastor of Victory Church in Lexington. Mr. Bobbitt will continue to live in Lexington and carry on his work from there.

Unable to return to Africa this year, Virgil Havens has been added to the staff of the department of resources of the United Society.

Percy Thomas, who has served for several years as field director of religious education in the Chesapeake Area, has resigned to accept the pastorate of the church at Roanoke, Virginia.

R. H. Peoples, director of religious education for our Negro churches, has been allotted space in Missions Building, Indianapolis, from which place he will direct his work.

At the recent meeting of the National Convention of Negro churches held in Tulsa, Oklahoma, President J. N. Ervin of Jarvis College was elected president for next year and Mrs. Henry L. Herod was elected as president of the woman's work.

Mrs. Mayme Garner Miller, whose husband, Gerald Layton Miller is pastor of First Church, Fort Scott, Kansas, in writing of some activities of that church, tells us of her four-year-old son, Kay Layton and her four-month-old daughter, Patricia Joan. As Miss Garner, Mrs. Miller served for a year in the young people's work and she and Mr. Miller were married in Graham Chapel at Headquarters.

Several years ago when it became necessary to make drastic reductions in our foreign missionary work, a number of our missionaries in the Philippines were recalled, leaving only Mr. and Mrs. W. H. Fonger and Dr. and Mrs. C. L. Pickett. Later Mr. Fonger became secretary of the American Bible Society, and when Dr. and Mrs. Pickett retired, Mr. Fonger consented to give general oversight to our work in the Islands. Mr. and Mrs. Fonger are now at home on furlough and E. K. Higdon, now general secretary of the National Christian Council in the Philippines, with Mrs. Higdon, has assumed this responsibility. At the national convention of Disciples of Christ in the Philippines, however, a cablegram was sent to the United Society requesting that Mr. and Mrs. Paul D. Kennedy of Fayetteville, Arkansas, former missionaries to the Philippines, be returned to that work. At the last meeting of the board of trustees this request was granted and Mr. and Mrs. Kennedy will sail around the first of the year for that field.

Dr. George Brown, general secretary American Bible Society; W. H. Fonger, secretary American Bible Society, Philippine Islands

Mr. and Mrs. Herman M. Reynolds and their children enroute to India

Miss Hazel Harker, formerly missionary to Japan and later assistant in our Japanese Christian Institute, Los Angeles, and who has recently given much time to the production of programs and plays for missionary education, has been called as director of religious education by the church in Lebanon, Indiana.

Mrs. Virginia Clark, who returned to her home in Indianapolis following the death of her husband in Congo, is in Chicago this winter for her second term at the university.

Mr. and Mrs. Samuel Goodsell, who were compelled to return from China because of ill health, are now living in Ames, Iowa. Since July, Mr. Goodsell has been able to do part-time work and is temporarily employed making a survey of farm labor in Hamilton County, Iowa.

Shortly after the return of Mr. and Mrs. S. S. McWilliams to their post in Buenos Aires, it was necessary to send a cablegram telling of the death of the father of Mrs. McWilliams. Now a second message has gone announcing the death of her mother, Mrs. W. W. Sheplee, on September 22, at Clarion, Iowa, following an automobile accident.

After several months of real labor, Mrs. Eva Alice Springer (Mrs. George E.) at last has the satisfaction of seeing her "brain child" completed. The book is entitled *As I Saw Africa,* and is well written and very readable. Notwithstanding the fact that Mrs. Springer has given many years of her life to India, where she expects to return in November, she proves her sympathies wide enough to take in all of Africa, as well. We hope to have an adequate review of the book soon.

Mrs. D. O. Cunningham, former missionary to India, and daughter Hazel, who was born in that land, will sail for Japan, October 29, on the "Chichibu Maru" of the N. Y. K. Line. They plan to spend the year with Mrs. W. D. Cunningham, the sister-in-law of Mrs. Cunningham.

Word has come from Jubbulpore, India, that Donald A. McGavran underwent an operation for appendicitis on August 31. We are glad to know that he is making good recovery.

Dr. McGavran, has received a degree of doctor of philosophy from the teachers' college of Columbia University. He attended the university as a graduate student from 1930 to 1932 and received his bachelor of arts degree from Butler University in 1920, bachelor of divinity (*cum laude*) from Yale Divinity School in 1922, and master of arts degree from the College of Missions in 1923. He also completed a post-graduate course at Union Theological Seminary. Dr. McGavran is a member of the executive council of the All-India School Union.

Mr. and Mrs. H. M. Reynolds and children paid a flying visit to headquarters en route to the Kansas City convention and to India, where they are returning following furlough in this country. In June Mrs. Reynolds received her M.A. degree from Yale, her thesis being "Hindu Materials in a Christian Missionary Program."

The many friends of Dr. and Mrs. C. L. Pyatt of Lexington, Kentucky, were greatly shocked at news of the death of Mrs. Pyatt which came so suddenly on September 8.

Virgil Havens, missionary to Africa; Dr. E. S. Briggs, president Christian College, Columbia, Missouri; W. R. Warren, former editor of "World Call"; Dr. S. Guy Inman, secretary Committee on Cooperation in Latin America

Women and World Highways

Christian Citizenship

By MARTHA STOUT TRIMBLE*

A SENSE of uneasiness prevails. The smugness of a few years back is gone. We are not so sure of ourselves, of our inevitable security or of our "all rightness." Newspapers, preachers, our own disturbed consciences, are as voices crying out that we are in the midst of dangerous situations. A radio announcer, usually heard in a lighter vein, recently said in substance:

"The foundations of free government have been made unsteady. American citizens are in the clutches of professional political bosses. They no longer control themselves; they are controlled. But they have only themselves to blame. They have *neglected* their citizenship, and their kingdom has been taken from them. Large numbers cannot be persuaded to vote even in the quadrennial upheaval of a presidential year. In less spectacular local elections an unbelievably small majority decides most questions. Alert, professional politicans, with well-organized, always-functioning political machines, build a vast and powerful empire on such apathy. Political bosses exist only as citizens give them leave."

We have smiled tolerantly at the preacher who has urged us to face up squarely to this situation. We have insisted that he is unduly concerned or we have critically accused him of bringing politics into the church. Now, however, we are startled at newspaper headlines. They almost scream that an important city election has been determined by "ghost votes." Thousands of registered names of people, nonexistent, have been voted wholesale by members of a political machine. Ballot boxes have been stuffed openly and without fear. Gangster methods have been used to intimidate honest voters and election officials.

After centuries Christians still daily petition, "Thy kingdom come; thy will be done on earth as it is in heaven." Praying thus we have scarcely to turn our heads to see the disastrous results of corrupt government in history and in our own day—results that appear in broken individual lives and in declining civilizations. Yet Christian men and women in America are not helpless subjects of a despotic ruler. They are still free citizens in a country founded on democratic ideals of self-government. Can they doubt their responsibilities as Christian citizens? How dare they enjoin their ministers from speaking freely of these matters?

Let us put aside the weight of fear that hinders us and examine the matter of Christian citizenship clear-sightedly. Here we are—church women from all over the nation. We live in cities, towns, the open country. We have our homes, our church work, our missionary interests, our personal responsibilities and our social life. To all this were added a few years ago the privileges and responsibilities of suffrage. Just what is to be our attitude toward government? Shall we accept responsibility? If so, just what and why?

Let us at least consider the "why." In general, women intimately concern themselves with the moral and the material welfare of a few individuals, mostly in their immediate families. These they consider the center of their responsibility.

*Mrs. Trimble is the state director for Missouri of the National Council of Federated Church Women, and an active Disciple of Kansas City.

A Citizen Prays

Lord, I know the wrongs of this, my land,
But what can one lone woman do?
Childhood denied the right to live!
Men without jobs—and women, too!

I know our system isn't right!
A brotherhood was in *your* plan;
We've made of life a battlefield,
Where for a living man fights man.

Where tint of skin a measure is
Of what a man may do and be;
Where by an accident of birth
One's held in misery, one goes free.

I'd like to give them all a chance,
But I'm not where they make the laws;
If I were in the halls of state
I'd champion every righteous cause.

I'd seek for all my countrymen
What "life" and "liberty" denote;
I'd make things different if I could—
The Lord said: *Hast thou not one vote?*

—G. B.

In our present state of complex social interdependence the following statements appear to be undeniable:

1 *The moral welfare of the individual is largely conditioned by community moral standards.*

Most of us have learned from experience that in our day the welfare of one is dependent on the welfare of all. A sick child at the other end of town can be the source of infection for my child and for the whole community. Even selfishness impels me to make the physical health of the community my business. Moral health comes under the same rule.

2. *Community moral welfare waits on good government.*

Just a brief illustration: A given city was in the power of a political machine generally considered to be utterly corrupt and bipartisan. A certain community in that city was well-churched with a Christian citizenry that controlled its own local affairs. Their elected officials were incorruptible and contributed to the moral well-being of their community. None was subservient to the political machine. In the eyes of the bosses this was intolerable. One day the community discovered that dangerous characters walked its streets. Investigation disclosed that both sides of the main business street for three blocks were occupied by gambling clubs, speakeasies and vice dens. As the corrupt condition drove old-time residents to other neighborhoods, beer flats were established in their vacated apartments. Four churches, weakened by the removal of their members, closed their doors in twelve months.

City and county officials were petitioned; protest meetings were held. No community action availed to secure the protection of good citizens or the prosecution of offenders. This wide-awake local community suffered through the neglect of Christian citizens throughout the county. Community morals were destroyed; boys and girls were corrupted. When enough good citizens were driven out of the attacked neighborhood, the machine elected whom it would there also.

The breakdown of good government follows closely on the breakdown of Christian citizenship and is first apparent in the cities. They are the fertile soil for the incubation and rank growth of vicious political methods. Honest citizens seldom require special political protection, so they have few contacts with politicians. On the other hand, illegal and demoralizing businesses require protection. They may secure it either by paying tribute or by electing their own kind to office.

3. *Good government depends on Christian citizens.*

We have formed the habit of deploring and denouncing in pious terms vice, crime and gambling. It seems sometimes that we derive a thrill from hearing about the great national gambling syndicate which forces its devices on reluctant merchants; which has a gambling house "only two blocks away" through which a thousand men, women, girls and boys are said to pass daily; which in four months has netted its owners $80,000; in which countless lives have been hurt unto death.

(*Continued on page* 47.)

Programs for Adult Organizations

For the Leader of the December Program

Theme for the Year: *The Pageant of a Climbing Race*

Topic for December: *Together We Move Forward.*

ONE thing I do not like about our programs—we come to the end of a series too soon. This six months' study of Negro Americans has been fine but I want to keep on, not only with the study but with all the other things I mean to do. Books by Negro authors to read, poetry to enjoy, works of art to see, places to visit, trips of investigation to make, other-race friends to cultivate, injustices to help make right. "No need to stop," is my answer to my own disturbed self, "but keep on going."

Let's take a look backward (see the Year Book of Programs and the monthly program page in WORLD CALL) and start our December meeting with a brief and chatty résumé; quote the year's theme, a lovely thing, and remind our groups of its source; quote the appealing bit of poetry on the title page of the Year Book too; and then we will be ready to introduce the December theme, "Together We Move Forward."

First, the devotional period on the theme, "Moving Forward—Toward God Through Sharing." The message, which appears in this WORLD CALL, was prepared by Miss Venita O. Carney, registrar and teacher at Southern Christian Institute. The month's quotation for meditation is an African proverb, "People who like each other walk together." And this "walking together" implies sharing and friendliness on the part of both the races that are considering these programs.

In the program hour we will turn our thoughts to three general themes: interracial dependence, interracial cooperation and next steps in interracial relations. You will find four leaflets in the program packet to use in the presentation period. Miss Dale Ellis has given us some wholesome food for thought in the leaflet, *Black and White.* Mrs. L. O. Turner, a leader in interracial cooperation in the South, has prepared two leaflets: *As Groups Work Together, Accomplishments Here and There.* These three will best be given as talks. For the second one it would be helpful to list on a blackboard all these organizations that are working for better race relations. The list of addresses of places where more detailed information may be obtained should be made available to all who wish to learn more of what is being done. The third leaflet may be retold by one person, or two or three people may report on different accomplishments. The fourth leaflet is material for a panel discussion or for reports by different people, *Next Steps in Race Relations.* Suppose we ask six people to present the "next steps" as outlined by Mrs. Bracy, Miss Park, Mr. Cowan, Mr. Holder, Mr. Peoples, and Mr. Dickinson (the leaflet will tell you who these people are); and then have a general discussion led by these six people and the leader. We will want also to have someone give the suggestions from books by James Weldon Johnson and Robert E. Speer. Mr. Johnson's suggestions apply particularly to the Negro missionary societies but may well be heard by every white organization also. The closing section of the pamphlet is directed especially to white groups and the suggestions are offered by Mrs. Fuller of Arkansas.

Do not forget the special articles that have been running in WORLD CALL for the very purpose of broadening our study. October WORLD CALL, for instance, has three articles that we will want to use or to recommend for reading: "A Trans-Atlantic Traveler Studies Race," by Mrs. Rothenburger; "The Smiths and The World," by Mr. Blackburn; "From Cape Coast to Jarvis," by Miss Brown. This number carries an article by Dr. George Haynes of the Federal Council of Churches. It might be a good idea to have someone ready to call attention to all articles on race and all that deal with Negro Americans in this year's WORLD CALL. *The Missionary Review of the World,* particularly the June number, contains specific help for this program.

Remember that old game in which the leader shouted a word—"bird," for instance—and one was supposed to come back with the name of a kind of bird? "Book," I say, and hope that you will answer back with the titles of the many splendid books that we are recommending and using for reading and study. There are chapters and chapters that were written seemingly for this month's study theme. This program page has referred to them regularly and July WORLD CALL carried a summarized list.

Would you like a dramatization? *Under the Skin* by Elliot Field has recently come from press. It is very highly recommended, two scenes, six characters, one of whom does not appear on the stage, not difficult to give, and very good. Price, ten cents. *A Little Leaven* has been listed frequently and is very fine. Eight characters, three of whom are male. Price, fifteen cents.

The three questions listed in the program booklet for Personal Preparation might well be used. The first one would bring helpful suggestions from our groups; the second would be a fine opportunity to show copies of *The Crisis,* and *Opportunity* and speak of their worth; the third leads to self-scrutiny that will be beneficial to all.

Recommend some good reading books. See new reading list.

Remember the stewardship feature of the program. See the section, "Sharing Love's Treasure," in the Year Book of Programs and remember that the suggestions for the talk are found in the mimeographed pamphlet by that name. If your society has not ordered a copy, write for it. No charge.

While we find ourselves regretful that the series of study on the Negro American is ending, let us not cease our study and reading, our investigating of conditions and efforts to right them, our adventuring into the delightful realms of interracial friendship and understanding. And our study goes on in a very definite way. We merely shift scenes and deal with the same race in its African setting. May this "pageant of a climbing race" continue to unfold before our astonished eyes and sympathetic hearts.

For Your Fellowship Hour

Will you have a touch of the Christmas season in your fellowship hour? Could you have some of your other-race friends as guests? Have you had an exhibit of Negro art and handcrafts? I heard of a little Christmas missionary game too. Might be worth trying. Have letters of the alphabet, written on small red paper Christmas bells, hidden about the room. Let people hunt as many bells as they can find and then, working singly or in small groups, make as many words as possible out of their letters. Have several complete sets of letters and some additional vowels. The words formed should deal with the programs we have been studying: names of Negroes who have attained prominence as educators, preachers, writers, musicians, etc.; names of Negro leaders in our own communion; names of schools for Negroes.

Disciples' Peace Poll

Every member of every missionary organization ought to lend support in fullest measure to the Peace Poll. Give it prominence in your special peace program in November. Work for it in every way.

Woman's Day

"Budgeting for God," the dramatization for Woman's Day, written by Mrs. Eric Carlson of Memphis, Tennessee, appears elsewhere in this issue. Reprints are available.

There is also available an outline for an address on stewardship, prepared especially for Woman's Day by Paul Becker, pastor of the University Place Church of Des Moines, Iowa. Reprints and outline will be sent upon request. Send three cents, please, to cover cost of mailing.

—EDITH EBERLE.

Programs for Young People

A Job That Needs All of Us

Have you heard of the splendid opportunity given to young people this year to unite in a definite missionary project? A chance to let our influence as young people be felt in the great missionary work of our church? A definite piece of work—the worth of which has already been proved—into which we may throw our efforts in building a Christian world?

This, then, is what the Young People's World Friendship Project offers to us, the youth in the churches of our brotherhood. Definite shares of work in foreign and home mission fields and in Christian education have been assigned to us. Here is the list: Africa—village schools in the Belgian Congo; China—Tsong Ing Girls' School, Nantungchow; Japan—Sei Gakuin Boys' High School, Tokyo; India—Burgess Memorial Girls' School, Bilaspur; Paraguay—Colegio Internacional, Asunción; United States—Jarvis Christian College, and Southern Christian Institute; Christian Education—shares in the support of the work of state and area directors of religious education.

The future support of this work is *our job*. Success depends on the efforts of all the young people in our churches. And what are we to do in this Project? Here are just a few things:

1. *Every* church having definite missionary study for young people, using materials suggested each month on this page, and learning everything possible about the work included in the World Friendship Project:

2. *Every* young people's group having a part in the financial support of the Project, accepting as its goal for missionary giving a certain number of shares in the Project.

If your church has always had mission study for young people, begin now to place special emphasis on the work included in the Project, and ask that your missionary offerings be used for the support of that work.

If your church has not had a program of missionary education for young people, this is a good time to begin, since the Project will lend special interest to study and will challenge the support of young people.

If your group is willing to accept this opportunity to *do* something worth while and vital this year, write for further information to the directors of young people's work, The United Christian Missionary Society, Missions Building, Indianapolis, Ind., and be sure to secure the pamphlet. *Enlarge Your World.*

Every day brings word of new groups participating in the Project. Urge your group to get busy, then let us know what you are doing.

General Suggestions for Programs on the American Negro

LAST month we passed on to you some suggestions on planning your programs on the American Negro which were prepared by a committee of the Missionary Education Movement. This month we are continuing those suggestions. We hope they will help you in solving some of the problems that demand attention as you get into the actual production of programs. If you keep in mind the importance of accuracy, and if you keep your purpose in mind, you will find that many of the problems will solve themselves.

Make-up and costuming

"Before you decide on any make-up ask yourself this question: Do Negroes have shiny jet-black skins and big red lips? You will find that they do not—that their color ranges all the way from light tan to dark brown. One way of solving the make-up problem would be to use a very dark sunburn make-up, merely to show a contrast with the whiter skin. Or you may wish to use grease paint or brown make-up powder. Stein's Preparations for Theatrical Work are recommended. These will be available in local drug stores or mail-order houses.

Dialect

"Negro dialect is pleasing and musical when it is natural. But anyone not a Southerner has to be a gifted actor to speak it so that it seems natural. You would not wish to make yourself ridiculous by attempting to do something that you could not do well.

"You will not wish to fall into the error of assuming that all Negroes use dialect or speak illiterate English. Therefore you will be unusually careful that your Negro characters speak the kind of English suited to them.

Negro characters for Negro parts

"You may decide that Negroes will fill Negro rôles more effectively than white persons made up. And you will be right about this. If your group has Negro members, they will of course share in the planning and take important parts. If they show dramatic ability you will try to find plays with good Negro parts in them. If your group has no Negro members but has Negro friends who would like to help out, it would be wise to invite them to do so. But do not ask any Negro to participate unless you are sure that he will be treated with courtesy and respect not only by the members of the group, but also by the audience.

"It should hardly be necessary to warn any group that certain words and phrases used in referring to Negroes are suggestive of a romantic past that may hinder rather than help to accomplish the purpose you have in mind. By this we mean such expressions as 'my old black mammy'; 'a cute little pickaninny'; 'darkies.'"

(*Continued from third column.*)

as well as an explanation of the Teutonic religions they encountered. "The Catholic Church in the New World" and later "Protestantism Comes to America" brought the subject closer to home. The last theme in this series, covering several group sessions, was called "Modern Protestant Missions." It presented Carey, Livingstone, Judson, Morrison and other great leaders, mentioned the organization of missions boards, and opened the way for a study of any country.

One of our girls made a large outline map of the world on which we indicated in colors from time to time the spread of the gospel throughout the world.

AGNES HENDERSON.

Enid, Oklahoma.

Background Mission Material for Intermediates

WHEN our Intermediates are given their choice of subjects for their Sunday evening programs (as they usually are) they select world fellowship themes for more than half their meetings. They like to study specific countries with some help from representatives—either nationals or returned missionaries—from those countries who happen to be on Phillips campus at the time. This provides first-hand information and a close personal contact with those of other nations. Of course they supplement this with material from many sources including WORLD CALL and the pamphlet materials regularly prepared for Intermediates.

Recently, however, we felt the need of a general course of background material. We wanted to do for Intermediates what a study of White's *Story of Missions* will do for older groups. We found no material on the subject suited to Intermediates so we improvised a course covering ten or fifteen weeks.

Using the *Story of Missions* as a base, we prepared week by week such material, in simple language, as they could use. This was typed in triplicate and copies cut for distribution as needed. Since our group had not studied ancient history the material needed careful selection and presentation. Beginning with "God Prepared the Way for the Church," and then "The Apostles as Missionaries," they discovered the historical background of Christianity and found the traditional fate of the Twelve most interesting. "Christianity Enters Europe" began with Paul but included Constantine, Severnius, Ulfilas, and others. "Christianizing the Wild Tribes of Europe" included stories of St. Patrick, Columba and St. Augustine

(*Continued in second column.*)

Devotional Study for Missionary Societies

Theme for the Year: Moving Forward—Toward God

DECEMBER

Through Sharing

Prelude: "Onward Christian Soldiers"

Prayer: Leader

Hymn: "Forward! Be Our Watchword" or, "Somebody Did a Golden Deed"

Scripture: 1 Thessalonians 4:9-12; 5:7-15.

THERE is joy in working together in harmony and sharing with our brothers those blessings both spiritual and material which have become ours through the goodness of God. It is through service and unselfish sharing that men can work together with God and live in harmony with his wise laws and employ their full energies in creative activities. His program cannot be carried forward by one or two people, although it is often the individual leader who furnishes the impetus and inspires the group to activity. But all men because of their relationship one with another should feel a keen responsibility in trying to promote and practice those principles advocated by Jesus.

Christlikeness is the highest achievement of man. We might then ask the question, what did the Son of Man come to do, and how can we share in his work? We must never forget that "the Son of Man came not to be ministered unto, but to minister." Loving service was the law of his life. He never spared himself of any weariness or sacrifice when he could help others. Often the service meant suffering—suffering which no man seeks and yet no man escapes who makes a contribution to society. However, that suffering disciplines, transforms and enriches life and leads man onward toward God.

The twelve disciples differed greatly in traits, talents and qualifications, but they all received a common commission. "I want you near me to learn of me, and I send you out to heal the sick, cast out devils, comfort the broken-hearted, preach the gospel to the poor and leave peace behind you in the world." This great charge comes to us and to our churches. To carry it out requires courage, the courage which Christ possessed, but it brings us nearer to him.

There have been those who were brave and courageous enough to answer the call that comes to us today in the hymn of Frank Mason North.

> "Where cross the crowded ways of life,
> Where sound the cries of race and clan,
> Above the noise of selfish strife,
> We hear thy voice, O Son of Man.
> In haunts of wretchedness and need,
> On shadowed thresholds dark with fears,
> From paths where hide the lures of greed,
> We catch the vision of thy tears."

Those answering the call usually influence others, and small groups grow to larger units. It is then that the life for the Christian becomes an enlarging circle of delightful calls to higher joys of service.

When George Williams, founder of the Young Men's Christian Association, was asked what was in his mind and the mind of his colleagues which led them to form the first Young Men's Christian Association, he replied, "We had only one thing in mind, and that was to build our little company together in order that we might share with one another our personal experiences in Christ and in order that we might better lead our comrades to Christ." Today, this organization is making a great contribution in bringing about social adjustments among mankind.

Working together for God in order that mankind may experience the brotherhood of man and the Fatherhood of God and peace on earth, there must be service, suffering, sharing and self-denial. There must be unity in endeavors and a firm belief that Jesus is the same yesterday, today and forever.

> "The battle is on at the rise of each sun
> But we are like God when the last victory is won."

Prayer: O Thou who dost bid us work in a vineyard of difficulty, equip us this day for our task. As we labor in the midst of conditions which are far from ideal, may we be mindful of the example and inspiration of Him who was thwarted in his work by the obstinacy and greed of men.

Deliver us from bitterly resenting the unfavorable conditions of life. Enable us to master the situation as we find it, facing heroically our task. Help us to see Jesus ever more clearly amid the shadows of our cares and disappointments. May we not dwell in the darkness of ancient error, but be led by thy spirit into new understanding of thy will and purpose for mankind.—*Selected*

Venita O. Carney

NOTE: *Miss Carney, who is a member of the faculty at Southern Christian Institute, has prepared this helpful devotional message for our closing study of Negro Americans.*

Echoes From Everywhere

Needs and Opportunities In Zacatecas

It is glorious to be messengers of the Cross. No wonder the Word says, "How beautiful are the feet of them that preach the gospel of peace and glad tidings of good things." We have been in many ranches; were in contact with the humble, shared their poverty, prayed together and worshiped together, many times in the quiet of the open country, under luxuriant trees by the margin of the rivers or at the foot of steep hills. One thing we noted, and lament. It is the spiritual disorientation and backwardness in which our people live. It convinces us again that more than rituals, ceremonies, dogmas, penances and confessions, Mexico needs Christ—the Christ of Calvary who can transform life, inspire new ideals, and guide her through the labyrinth of this world. Without doubt our people need the Christ of the Gospels, he who healed the people, consoled the afflicted, gave sight to the blind, calmed the anxious and at the end of his ministry died on a cross to redeem a lost world.

We need more workers, prepared, consecrated, active to carry the gospel of Christ to all parts of our field with love and zeal. There are precious opportunities. From all parts of our field is heard the historic call of the Macedonian, "Come over and help us." Without doubt doors are open and hearts are prepared to accept Christ. In the region of the Nogal there are many ranches calling for spiritual bread; and the same is true of other regions.—J. P. Silva (general evangelist in Zacatecas).

NOTE: J. P. Silva is our veteran pastor. At present he is giving his time to country work after serving at different periods our two largest city churches. It was Mr. Silva who years ago brought our first church to self-support. He has a large family of fine children all of whom are now grown. Two of the girls are at present studying in the Bible school in Mexico City. Pilar Silva is, as his name suggests, a veritable pillar in the church. He has just completed an evangelistic campaign covering a goodly number of villages in the state of Zacatecas.—F. J. Huegel.

Ready For Work in China

I have completed my final examinations over the fourth term of language study and I cannot express how much I enjoyed the year in Peiping. I'm sure that nowhere in the world is the contrast between the ancient and modern so great. Most of us bought bicycles and there are few narrow streets that we missed on our sight-seeing tours. After two weeks' vacation at Peitaiho Beach, I go to Nanking to begin my long-looked-forward-to duties in Chung Hwa Girls' School.

KATHERINE SCHUTZE.

Social Center Popular

The Social Center will soon complete two years of existence, and though the work is new to practically all concerned, we have enjoyed a steady growth.

Our library is the only one of its kind in the city, and has become popular with the children as well as with teachers, students and laboring men and women. The number who read there daily has grown until the average has now reached seventy-five. Our librarian is evangelistic in spirit, and never loses an opportunity to speak a word for Christ and his church.

The same growth and enthusiasm are noted in the games and sports department which is directed by a thoroughly Christian Mexican gentleman. Those who come gladly respect and even seem to catch the spirit of honor and cleanliness of the director. On Thursday afternoons children of all ages are admitted free for games and stories; and they almost take the place by storm in their eagerness to swing and slide, and get a front seat for the stories. As many as eighty-two have been in attendance at one time.

Other departments have grown as much as is possible for the present staff of workers to manage. We try in everything to honor our Lord and advance his kingdom.

MAY WILSON.

Aguascalientes, Mexico.

Jubilee Money For Water

One of the very fine things that has been carried out this year in the rural areas in this section is the wise use made of the Silver Jubilee Fund raised in India as a token of love and respect to King George and Queen Mary. Much of the money has been used for the deepening of village tanks and lakes and digging wells, so that there will be in the villages a better supply of water for the people and for cattle. The writer was asked to supervise the deepening of one of the lakes in the district. This project has been carried out and 92,000 cubic feet of earth taken from the lake, giving a third more water in the lake than it has ever had. This will be a boon to our Christian family in the village of Kotmi.

WALTER MENZIES.

Pendra Road, India.

Missionary Societies Move Forward

While it is not possible to record the devotion and accomplishments of all missionary societies, we give two instances which have recently come to our attention:

Three years ago there was a struggling missionary society in the First Christian Church of Lanett, Alabama, with little that was missionary in its programs. A reorganization was effected and the society divided into three circles. The membership this year is fifty-five, an increase of over 300 per cent, with a well-constructed missionary program, an observance of all special missionary days, an increase in WORLD CALL subscriptions and in missionary giving. Mission study courses were held and missionary books read, with the result that the society was on the state honor roll for the first time.

Second Christian Church, Warren, Ohio, has made an increase of over 20 per cent in its missionary giving within a year.

Study and Work Go Together

The Woman's Council of Fort Scott, Kansas, has as its project in connection with the study of the Negro, the making of rag rugs for the girls' dormitory at Southern Christian Institute, Edwards, Mississippi. These women meet in groups in the homes on the second Thursday, and as a body at the church the fourth Thursday of each month for an all-day meeting. A unique feature of this organization is the fact that the four adult women's Sunday school classes compose the four groups of the Council.

The mission study class, using the text, *A Preface to Racial Understanding*, by Charles S. Johnson, was held in October for four consecutive days, closing on general Council day. A Christmas box has just been sent to Miss Anna Bender of India. The Seniors of the church cooperated by making a Friendship quilt for Miss Bender, who is the living link of the Fort Scott church.

In a recent meeting Negro talent was used for the program. A young man from the speech department of the Junior College spoke on the racial problem, with vocal and instrumental music provided by members of his race.

MAYME GARNER MILLER.

Fort Scott, Kansas.

An Indigenous Church

Ninety *li* from Luchowfu by sedan chair is the walled town of San Ho with a population of some 20,000. The San Ho church looks upon Luchowfu as its mother church and was happy in having a week's series of meetings conducted by the members of the evangelistic staff from Luchowfu. A daily institute was held for Christians, followed by evangelistic meetings for the people of the town. The San Ho church is independent and self-supporting, an outgrowth of many years of pioneer work by missionaries and Chinese evangelists. The church building is mission property but it is kept in repair locally. The church has no employed pastor but is under the leadership of Dr. Sung and other earnest lay-workers, an outstanding example of a thoroughly indigenous church.—*China News Letter.*

Hidden Answers

1. What was the enrollment of the recent International Convention at Kansas City?
2. What services does Dr. George E. Haynes think the churches should render the Negro?
3. What four executive leaders of Religious Education shared in the Silver Anniversary program at Kansas City?
4. Is child labor confined to a few industrial centers?
5. What, in the opinion of the editors, is the relation between the concern of the churches about missions and the volunteering of youth for mission service?

In Memoriam

Mrs. J. R. McWane, Birmingham, Alabama, August 11, 1936. With her late husband active in promoting the work of the church, both local and national. Member of First Church. Age 61.

William M. Hollinger, New York City, July, 1936. Active and inspiring Christian. One of America's illustrious photographers. Age 82.

Alice M. Hare, July 9, 1936, Cincinnati, Ohio. Secretary of Bible school of Walnut Hills Church fifteen years.

Mrs. Elizabeth Hockaway Frost, July 25, 1936, Plattsburg, Missouri. Lifelong worker and member of missionary society of First Church.

Mrs. Laura V. Carter, July 16, 1936, Enon, Virginia. Member of Forest Grove missionary society.

Mrs. Julia Paris, September 10, 1936, Stroud, Oklahoma. Devoted worker in church and Sunday school and member of missionary society twenty-five years.

Mrs. T. C. Taylor, August 1, 1936, Mount Carmel, Illinois. Faithful member of Barney's Prairie missionary society. Age 67.

Mrs. C. Vivian Lewis, September 7, 1936, Bakersfield, California. Efficient secretary of missionary society for years and always an inspiration and encouragement.

Practicing Stewardship In India

I feel so sorry for the women here in the home in Kulpahar. Some of them are almost helpless, but they keep on working. The blind ones do the grinding of the grain for the others. The cripples hobble about on crutches and go to the gardens to work. Everyone has some part in the work here. My family is made up of those who are unfortunate in some way, but they are God's little ones. Although they have so little yet they keep cheerful for the most part and go on their way singing. They get only their food and clothing and ten cents (five annas) at the end of the month. One of these precious annas goes into the offering at the church and two of them go for the soap with which to wash their clothes.

MYRTLE FURMAN.

Kulpahar, India.

College Notes

Butler University
Indianapolis, Indiana

THE Butler University College of Religion reports an increase in enrollment this fall. There are ninety-three persons registered for the opening semester. The all-university enrollment shows a ten per cent gain over last year, the freshman class being the largest since 1920.

Professor Ross J. Griffeth, assistant professor of Biblical literature and history, returned to the Butler campus this autumn following a year's leave of absence spent doing graduate work on his Ph.D., at Yale University.

Dr. Paul L. Haworth, head of the Butler history department, has begun work on his tenth book. He is writing a biography of Edwin M. Stanton, secretary of war under Abraham Lincoln, which will be published by Bobbs-Merrill Co., Indianapolis, Indiana.

Butler students heard Dr. Raphael Miller, pastor of the National City Christian Church, at a special chapel program on September 29. Dr. Miller visited the campus while in Indianapolis with the National Preaching Mission group.

Butler University will be on the air this winter four times each week over station WFBM in Indianapolis. Definite hour of the broadcasts has not been set. Gray Burdin, a graduate student, will direct the programs.

"True and False Conceptions of Christian Union" is the subject for the 1937 Irwin essay contest at Butler University. Only students in the College of Religion will be eligible to enter the contest. William G. Irwin, Columbus, Indiana, founder and sponsor of the contest, is providing $200 in prize money for distribution among students writing the best essays. Robert E. Hanson, pastor of the Fairfax Christian Church, Indianapolis, won the 1936 contest.

Phillips University
Enid, Oklahoma

Enrollment at Phillips University shows an increase over that of last year, the Bible College having the largest in its history.

Professor J. H. Butchart, Ph.D. Illinois, has accepted the professorship of mathematics in Phillips and is now actively engaged in the work of that department. He is the son of Mrs. Nellie D. and the late Dr. James Butchart of China, and was born on the mission field.

Owing to ill health, Professor M. L. Perkins has resigned as dean of the College of Education but will continue his work as professor. He has served as dean since 1920. Professor J. C. Lappin has been appointed in his place as acting dean.

Dr. G. Edwin Osborn, pastor of the University Place Church, is now part-time professor and is teaching graduate students in the College of the Bible. He is also acting as chaplain of the university.

In addition to serving as dean of women, Mrs. Bruce V. Hill, A. M., has been appointed as house mother at the girls' dormitory. Mrs. Hill was the wife of Professor Hill who died two years ago. Miss Alma Bird, a graduate of the class of 1936, will assist Mrs. Hill.

The first edition of Professor Shirley's new book, *The Red Woods of Coast and Sierra*, has been exhausted and a new edition is forthcoming.

Professor Powell's book, *Education for a Life With God*, published two years ago, was recently selected by the World Sunday School Association as one of fifteen books particularly recommended. He is now working on the manuscript of a new book for the Leadership Training Association entitled, *Understanding Adults*.

Two college presidents: John H. Wood Culver-Stockton College and J. W. Putman, Butler University

The many friends of Brown Hanna who for many years was bookkeeper for Phillips University, and also popular in concert tours will regret to learn of his death some time ago in a car accident near Alva, Oklahoma.

Kansas Bible College
Lawrence, Kansas

A total enrollment of 4,597 at the University of Kansas exceeds all former records by 339. Increases in enrollment have been general throughout the entire university. Christian church students attending the university likewise have increased in numbers.

Dean and Mrs. S. W. Slaughter have been busy with the entertainment of various student groups. Members of the Student Council of the First Christian Church of Lawrence were entertained with an informal dinner at Myers Hall. The Kappa Beta or Bethany Circle was entertained with an informal afternoon tea with Miss Phyliss Miller, president of Kappa Beta, as assistant. On the first Friday night of the opening of school the first student mixer was held in the social room of First Christian Church. Attendance at the forum meetings and all other meetings has exceeded that of last year.

Seven sons and two daughters of ministers are listed among the students of the university. They are: Gordon and Margaret Cook, son and daughter of Miles C. Cook of Galena, Kansas; Joseph Orville Hornbaker, son of A. C. Hornbaker of Kingman, Kansas; Charles Tucker, son of C. H. Tucker of Merriam, Kansas; Major Swan, son of L. C. Swan of Thayer, Kansas; Earl and Harry Stuckenbruck, sons of C. O. Stuckenbruck of Hillside Church, Wichita, Kansas; Esther Shively, daughter of F. Shively, LeRoy, Kansas; Dwain P. Miller, son of Claude J. Miller, of Hutchinson. Harry T. Austin, former pastor of Topeka and Wichita churches, also is enrolled.

Atlantic Christian College
Wilson, North Carolina

Atlantic Christian College opened its thirty-fifth year in a very satisfactory way with a slightly larger enrollment than last year.

By joint action of the student body, the faculty and trustees of the college, direction of all matters concerning student welfare, discipline and policies is committed to an executive board of students and faculty members. This replaces faculty government and student government by a form of organization in which both share. This significant experiment is the first of its kind in North Carolina and its results will be watched with interest.

Professor W. E. Wilson who holds his Doctor's degree from the University of Chicago is the new instructor in social science. Mrs. Hewland Mercer, a graduate of Atlantic Christian College, is assisting in modern languages.

A number of improvements are being made on the campus of Atlantic Christian College. The new dining hall is now being used, and the new central heating plant will soon be completed. At a recent meeting of the board of trustees an immediate effort to secure funds for a dormitory for women was authorized.

Home-coming Day was observed on October 10 with great success.

Bethany College
Bethany, West Virginia

Bethany College has enrolled this year its centennial class. This incoming class will graduate in 1940, one hundred years from the founding of the college by Alexander Campbell. This class promises to be the largest in Bethany's history. The student body at the college is near 400.

(NOTE: *Further college notes crowded out by convention material.*)

Elections and Actions at Kansas City

John R. Golden, of Topeka, Bert Johnson, of Indianapolis, Mr. and Mrs. V. T. Wood, of Warrensburg, Missouri

Officers International Convention 1936-37

President: A. W. Fortune, Lexington, Kentucky; vice-presidents: John Rogers, Tulsa, Oklahoma; Mrs. James T. Ferguson, Kansas City, Missouri; Neal K. McGowan, Los Angeles, California; general secretary, Graham Frank, Dallas, Texas; recording secretary, Miss Elizabeth Jameson, St. Louis, Missouri; transportation secretary, H. B. Holloway, Indianapolis, Indiana; treasurer, J. H. Nance, Dallas, Texas.

New Members Executive Committee International Convention

T. Hassell Bowen, Harrodsburg, Kentucky; Raymond McLain, Eureka, Illinois; Miss Bertha Park, Cleveland, Ohio; Mrs. Maxine Smoot Semones, Tulsa, Oklahoma; Ben Holroyd, Union City, Indiana.

Commission on Structure and Function of International Convention

Active Committee: J. H. Goldner, F. H. Groom and Mrs. A. R. Strang, Cleveland, Ohio; Levi G. Batman, Youngstown, Ohio; Charles B. Tupper, Warren, Ohio; Kenneth I. Brown, Hiram, Ohio. Other Members: R. H. Miller, Washington, D. C.; George A. Campbell, St. Louis, Missouri; Homer W. Carpenter, Louisville, Kentucky; W. F. Rothenburger, Indianapolis, Indiana; J. Warren Hastings, Seattle, Washington; James G. Warren, Los Angeles, California; Roger T. Nooe, Nashville, Tennessee; S. J. Mathieson, Denver, Colorado; Mrs. D. W. Morehouse, Des Moines, Iowa; Mrs. I. E. Metcalf, Chicago, Illinois; Walter M. White, Memphis, Tennessee; *ex officio* members, Graham Frank and L. N. D. Wells, Dallas, Texas.

C. O. Stuckenbruck, of Wichita, and Harold Elsam, of Hoopeston, Ill., whose church leads the state in "World Call" subscriptions

Time and Place Committee

W. E. Moore, Bloomington, Indiana; C. C. Carpenter, Peoria, Illinois; Warren Grafton, Los Angeles, California.

Commission on Budgets and Promotional Relationships

1938 expiration, Waid J. Davidson, Des Moines, Iowa; 1939 expiration, Lin D. Cartwright, Chattanooga, Tennessee; R. H. Dickinson, Eureka, Illinois; F. H. Groom, Cleveland, Ohio.

Dr. and Mrs. Herbert L. Willett, of Chicago

Board of Review Unified Promotion, Inc.

Ministers: Alden Lee Hill, Los Angeles; T. H. Mathieson, Colorado Springs; Paul Becker, Des Moines; George O. Marsh, Minneapolis; W. H. McKinney, Uniontown, Pennsylvania; C. R. Stauffer, Atlanta; A. H. Wilson, Wilmington, Ohio; J. O. Helsabeck, Richmond, Virginia; F. C. McCormick, Milton, Indiana; Harry L. Ice, Kansas City.

Laymen: Carl Graham, Wichita; Galt Braxton, Wilson, North Carolina; John Rogers, Tulsa; Andrew Amos, Spokane, Washington; Clarence Miles, Lincoln, Nebraska; Charles Manning, Lexington; A. D. Strohbar, Savannah, Georgia; A. H. Martin, Grand Rapids, Michigan; Will Tewalt, Vincennes, Indiana; John L. H. Fuller, Indianapolis.

Women: Mrs. Hugh Morrison, Springfield, Illinois; Mrs. L. D. Cartwright, Chattanooga, Tennessee; Mrs. L. J. Eastin, St. Joseph, Missouri; Mrs. E. V. Pugh, Washington; Mrs. May Schneider, Cincinnati; Mrs. Preston Taylor, Nashville, Tennessee; Mrs. I. E. Metcalf, Chicago; Mrs. John Gay, Versailles, Kentucky; Mrs. H. L. McKinnon, Cleveland; Mrs. W. B. Clemmer, St. Louis.

Board of Managers 1936, United Christian Missionary Society

Terms Expiring 1939: Mrs. Joe Hunter, Little Rock, Arkansas; Arthur Chapman, Los Angeles, California; Judge W. K. Whitfield, Orlando, Florida; C. W. Flewelling, Decatur, Illinois; Mrs. Wm. H. Hart, Benton, Illinois; Mrs. Robert Cowling, Mount Carmel, Illinois; Mrs. W. A. Shullenberger, Indianapolis, Indiana; Mrs. D. W. Morehouse, Des Moines, Iowa; Mrs. R. M. Pritchard, Wichita, Kansas; John R. Golden, Topeka, Kansas; Beverley R. Jouett, Winchester, Kentucky; Mrs. J. Allen Kirk, Louisville, Kentucky; Mrs. Charles Allen Thomas, Lexington, Kentucky; Hampton Adams, Frankfort, Kentucky; T. Hassel Bowen, Harrodsburg, Kentucky; W. M. Norment, Hagerstown, Maryland; Harry Poll, Austin, Minnesota; Mrs. Frank Gentry, Kansas City, Missouri; Eugene Briggs, Columbia, Missouri; Mrs. L. E. Lakin, Warrensburg, Missouri; Mrs. H. A. Browning, Bozeman, Montana; Mrs. Henry Fishback, Beatrice, Nebraska; Urban L. Ogden, Worcester, Massachusetts; Mrs. D. B. Titus, Roswell, New Mexico; John P. Sala, Buffalo, New York; Mrs. Charles Darsie, Greensboro, North Carolina; E. L. Frost, Sioux Falls, South Dakota; Mrs. A. J. Culler, Cleveland, Ohio; Attorney William Gillie, Cleveland, Ohio; Mrs. Harry McClintock, Bartlesville, Oklahoma; Earl Feike, Portland, Oregon; John W. Love, Washington, Pennsylvania; Charles Thompson, Paris, Tennessee; W. J. McGill, Shelbyville, Tennessee; Mrs. Lewis Akers, Abilene, Texas; H. Glenn Hainey, Richmond, Virginia; Mrs. C. W. Brown, Clarksburg, West Virginia; A. J. Coffey, Logan, West Virginia; Mrs. Donald Ward, Fairmont, West Virginia; Mrs. B. Kirkland, Columbia, South Carolina.

Three from Arkansas: Wallace Bacon and Mrs. George Packard, Fort Smith, and Joe B. Hunter, Little Rock

Mr. and Mrs. John W. Love, Washington, Pa.

Mr. and Mrs. Gerald Berneking, who minister at Jefferson, Iowa

Elected to Fill Vacancies: Mrs. W. C. Knopf, Birmingham, Alabama, 1938; Robert Campbell, St. Louis, Missouri, 1937.

Board of Trustees United Christian Missionary Society—1936-37

Mrs. Robert Beck, Greencastle, Indiana; Myers Y. Cooper, Cincinnati, Ohio; F. E. Davison, Chicago, Illinois; C. W. Flewelling, Decatur, Illinois; Mrs. Wm. H. Hart, Benton, Illinois; Mrs. J. Allen Kirk, Louisville, Kentucky; Arthur W. Lumley, Evansville, Indiana; Mrs. E. H. McFarland, Detriot, Michigan; W. J. McGill, Shelbyville, Tennessee; Mrs. H. B. McCormick, Cleveland, Ohio; A. H. Martin, Grand Rapids, Michigan; George V. Moore, Lexington, Kentucky; Mrs. True D. Morse, St. Louis, Missouri; Mrs. Warner Muir, Marion, Illinois; John Rogers, Tulsa, Oklahoma; John P. Sala, Buffalo, New York; Mrs. W. A. Shullenberger, Indianapolis, Indiana; Mrs. H. P. Strater, Toledo, Ohio; Mrs. Walter M. White, Memphis, Tennessee; W. F. Rothenburger, Indianapolis, Indiana, chairman; Mrs. W. A. Shullenberger, vice-chairman; Miss Hazel Scott, recorder.

President S. J. Corey and Vice-President Miss Lela E. Taylor, are also members of the board of trustees.

United Christian Missionary Society Nominating Committee for 1937

R. L. Thorpe, Centralia, Illinois, chairman; Joel Lee Jones, Bedford, Indiana; Frank Tinder, Richmond, Kentucky; W. A. Starritt, Johnson City, Tennessee; Earl Daniels, Ottumwa, Iowa; Frank Brown, Youngstown, Ohio; Harold Humbert, Independence, Kansas; Clifford Weaver, McKinney, Texas; Arno Roach, Kansas City, Missouri; Warren Grafton, Los Angeles, California; Mrs. C. E. Lemmon, Columbia, Missouri; Mrs. Mattie Clay, Winchester, Kentucky; Mrs. R. Melvyn Thompson, Indianapolis, Indiana, secretary; Mrs. M. V. Crew, Dayton, Ohio; Mrs. W. H. McKinney, Uniontown, Pennsylvania; Mrs. Ray E. Rice, Lincoln, Nebraska; Mrs. H. H. Harmon, Oklahoma City, Oklahoma; Mrs. Warren Hastings, Seattle, Washington; Mrs. Charles Hannan, Greeley, Colorado; Mrs. Charles E. Oakley, Tuscaloosa, Alabama.

Universal Conference on Life and Work

Roger T. Nooe, Nashville, Tennessee; John P. Sala, Buffalo, New York; H. C. Armstrong, Anderson, Indiana; Willard Shelton, St. Louis; Hampton Adams, Frankfort, Kentucky; Kenneth Bowen, Covington, Kentucky. Alternates: Harold Humbert, Independence, Kansas; R. H. Crossfield, Birmingham, Alabama; Edwin Errett, Cincinnati.

Directors of Board of Church Extension

S. Grundy Fisher, Ephriam D. Lowe and Jesse E. Martin, Indianapolis; Joseph E. Hagin, Ashland, Kentucky; Oreon E. Scott, St. Louis.

Association for the Promotion of Christian Unity

Edgar DeWitt Jones, Detroit, president; L. G. Batman, Youngstown, Ohio; vice-president; George Walker Buckner, Jr., Indianapolis, treasurer, and H. C. Armstrong, Anderson, Indiana, secretary.

Commissioners for three years: Riley B. Montgomery, Lynchburg, Virginia; Edwin G. Osborn, Enid, Oklahoma; L. G. Batman, Youngstown, Ohio; Edgar DeWitt Jones, Detroit; Walter M. White,

Two well-known Missourians: H. B. Robison, Culver-Stockton College, and L. J. Marshall, Lees Summit

Memphis; Ray E. Hunt, Lincoln, Nebraska; C. B. Tupper, Warren, Ohio; James H. Welsh, Anderson, Indiana.

Pension Fund

Trustees for five-year term: Samuel Ashby of Indianapolis, Frank D. Rash, Louisville, Kentucky; W. F. Rothenburger, Indianapolis.

College Association

Harvey P. Everest, Oklahoma City; Mrs. Maude Lucas Rumpler, W. A. Shul-

Texas Blue Bonnets: Mrs. R. S. Harris, Houston, Mrs. Bessie Hart, state secretary, Mrs. W. G. Maddox and Mrs. George Fix, Dallas

An Ohio Four: Ray Jarman, Cincinnati; C. L. Johnson, Columbus; B. F. Hagelbarger, Mansfield; F. M. Davidian, Lima

lenberger and Lura Aspinwall, all of Indianapolis; Frank Gardner, Lexington, Kentucky; H. B. Robison, Canton, Missouri; Louis A. Hopkins, Ann Arbor, Michigan; Mrs. L. N. D. Wells, Dallas, Texas; S. J. McFarland, Lubbock, Texas; Walter M. White, Memphis, and D. W. Ohern, Oklahoma City.

Rural Church Commission

Allen Wilson, Birmingham, Alabama, chairman; Lee Tinsley, Rushville, Indiana, vice-chairman; E. C. Cameron, Indianapolis, secretary-treasurer; George V. Moore, Lexington, Kentucky, and Willard M. Wickizer, members.

National Evangelistic Association

Charles Reign Scoville, Eureka Springs, Arkansas, president; John D. Zimmerman, Topeka, Kansas, vice-president; Elmer Ward Cole, South Bend, Indiana, corresponding secretary; Bert R. Johnson, Indianapolis, Indiana, treasurer; Willard M. Wickizer, Indianapolis, Indiana, executive secretary.

Disciples Peace Fellowship

Allen R. Huber, Frankfort, Indiana, chairman; Harold G. Elsam, Hoopeston, Illinois, vice-chairman; James A. Crain, Indianapolis, Indiana, secretary; Willard E. Shelton, St. Louis, Missouri, treasurer.

Major Actions of the Convention

Structure and Function of International Convention

IT WAS recommended that a full-time secretary be employed beginning April 1, 1936, at a salary not to exceed $3,600 per year, and that the churches be appealed to for support of the budget of the convention. It is further recommended that a program committee be appointed by the executive committee to consist of three members to serve for one year, three for two years and three for three years. That the president and secretary of the convention serve *ex officio* as president and secretary of such committee. It was provided that no paid representative of any agency reporting to the convention shall be a member of the committee but that the committee shall confer with the various agencies in preparing the program.

(*Continued on page* 44.)

H. M. WALDRON
Montana

B. C. BOBBITT
Kentucky

W. P. HARMON
Alabama and Tennessee

M. L. NORMENT
Oklahoma

O. T. MATTOX
Illinois and Wisconsin

RAYMOND BALDWIN
Kansas

PERCY THOMAS
Chesapeake area

E. B. QUICK
Southeast area

WAYNE A. NEAL
South Pacific area

C. F. SWANDER
Oregon

R. W. COLEMAN
North California

These Are Your Workers in Religious Education

•

The field directors of the department of religious education serve the educational needs of our churches. They are at the service of every local church for counsel and guidance in meeting their educational problems. They conduct training enterprises for leaders of children, young people and adults. They plan total programs for the churches of their states and areas. They enlist great groups of children in Vacation Church Schools, young people and adults in conferences and equip them for greater Christian service.

The field director is an indispensable unit providing a program of Christian Education for the churches.

The work of religious education in each state is dependent upon the Thanksgiving offering from the Sunday schools of our churches.

Each director appearing on this page must plan his services to the local churches on the basis of the amount of the Thanksgiving offering from his state or area.

This offering counts on the goal suggested by Unified Promotion.

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Extend Religious Education

By Securing a Large Thanksgiving Offering

SUNDAY, NOVEMBER 22

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The United Christian Missionary Society

Missions Building Indianapolis, Indiana

W. E. STARN
Ohio

C. C. DOBBS
Rocky Mountain area

W. G. MOSELEY
Northwest area

CHARLES M. ROSS
Southwest area

JOHN W. HARMS
Indiana

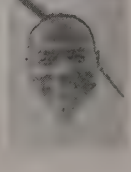
VERE H. ROGERS
Missouri

G. M. PEERY
Mississippi

MISS GENEFREDE HARRIS
Northern area

C. S. VAN WINKLE
Eastern area

H. L. PICKERILL
Michigan


R. H. PEOPLES
Negro churches

Major Actions at the Convention

(*Continued from page 42.*)

Military Training

1. The abolition of military training in high schools and withdrawal of government support from private schools giving such training.

2. The abolition of the R. O. T. C. and similar units in all colleges not required by law to offer military training.

3. Abolition of cash subsidies, uniforms, special honors and prizes as an inducement to students to take military training.

4. The abolition of government subsidies to schools through War Department appropriations.

5. A program of wholesome physical education as a substitute for military training.

6. Instruction on the causes of war and on methods of international cooperation in all schools.

Liquor Traffic

1. It condemned efforts to enact legislation under the guise of state control which really serves as a device "for entrenching the traffic within the revenue structure of the state and prevents local communities from exercising the free . . . right to forbid the . . . sale within their boundaries."

2. It urged the development of sound educational programs to "equip the individual with knowledge as to the destructive personal and social consequences" of the sale of alcohol. It recommended the most stringent control laws that public sentiment would permit. It declared for the "total abolition of the . . . traffic for private profit or public revenue."

3. It condemned the methods of advertising and asked the people to protest against the methods of newspapers, magazines and the radio.

4. It demanded a complete reorganization of temperance agencies and repeated last year's recommendation that our churches support only agencies which "give evidence of ability to meet conditions which our changed situations present."

Peace Resolution

1. Condemnation of the huge expenditures for military and naval preparedness by the government of the United States and other nations;

2. A reaffirmation of our conviction that the road to peace is not the path of force and violence, but the avenues of sympathy, understanding and good will, supremely manifested in the life and teaching of Jesus;

3. A commitment to international cooperation to maintain peace, but no agreement to aid nations which break the peace by making war on other nations;

4. Approval of a world economic conference, since the basic causes of war are economic, to devise ways and means to provide more equitable access to sources of raw material and to world markets;

5. Military and naval policy of the United States to be confined to the actual defense needs of the country and its possessions in the Western Hemisphere;

6. Nationalization of the armament and munitions industry to curb the greed and avarice of the munitions makers. Support of House Joint Resolution 167, introduced in the 74th Congress by Representative Louis I. Ludlow, which provides for a nation-wide referendum before Congress may declare war, and for the authority of the president, in event of war, to take over all public and private war properties;

Major and Mrs. Guy Withers of Washington, D. C.

7. A statement of the belief that war is morally and ethically wrong and a direct contradiction to the teachings of Jesus Christ. "We therefore disassociate ourselves from the war system and serve notice upon all whom it may concern that we will not support future wars nor will we as a religious body permit our cooperative agencies to be used either directly or indirectly for such purposes."

Weaker Churches

That this convention of the Disciples of Christ go on record as favorable to a policy of requesting the release from regular duties for at least two weeks in the ensuing year of all pastors of full-time churches, of all secretaries of state missionary societies, of the United Society, of the Pension Fund, of the Church Extension Society and of the National Benevolent Association to give personal leadership to as many weaker churches as possible in a week's program of gospel preaching, in leadership in whatever reorganization of the local work may be needed, in guiding financial budget building and canvassing and in rebuilding the Christian morale. All of this to be undertaken in prayer and faith to protect and preserve the endangered life of more than two thousand of our weaker churches.

Christian Refugees

The convention recorded its sense of the imminence and urgency of the situation in which the Christian refugees from Germany find themselves and of the obligation of Christian churches in the United States to extend to them its intelligent sympathy and to come to their relief, and expressed the belief that every effort should be put forth to disseminate as widely as possible the facts as to the deplorable plight of these suffering brethren.

The hope was also expressed that every Christian minister in the United States will acquaint himself with the facts and place before his congregation the desperate need of these refugees so that funds may be raised to save them from extinction and to provide for their permanent establishment in countries where they can become self-supporting.

Human Rights

The convention regarded with deep concern evidences of a growing tendency toward the denial of fundamental human rights guaranteed by the Constitution, and the increasing frequency with which violent and illegal methods are used to suppress civil liberties.

The church of Christ, realizing its obligation to bring Christ's spirit and teaching more fully to bear upon human relations of every character, appeals to thoughtful men and women everywhere, especially those who bear the name Christian, to oppose with the utmost vigor every tendency which encourages the showing of fear, hatred and dissension at a time of great social emergency and danger, and to support those fundamental rights of mankind in which liberty, righteousness and peace are founded.

The Chaplaincy

The convention requested the Home Missions department of the United Christian Missionary Society to withdraw official representation from the Chaplaincy Commission of the Federal Council of Churches and abstain from further participation therein. It also requested the Federal Council to sever its official connection with the war system by dissolving its chaplaincy commission. A further request of the Federal Council was that it provide a non-military ministry of religion to men in the armed services at the expense of the church and under its own authority, without involving the Church of Christ in any alliance whatsoever with the state or the military system.

Evils of Lynching

Believing that the leadership of the Christian church is seriously threatened by the continuous outburst of this special type of murder in our land, the convention unreservedly condemned lynching and urged ministers and laymen in every community to be courageous in denouncing acts of mobs in their midst and to be active in establishing concepts of brotherhood which will not tolerate mob violence, commending and encouraging educational activities directed toward a public opinion which will remove the blight of lynching from our country.

Federal Council of Churches

Reaffirmed interest in the work of the Federal Council of Churches of Christ in America as the organization carrying on effectively the ministries of united Protestantism and voiced intention to continue representation on its Commission and financial support of its activities.

FIGHT TUBERCULOSIS

Buy and Use CHRISTMAS SEALS

Book Chat

(*Continued from page* 16.)

THE CHURCH THROUGH HALF A CENTURY, in honor of William Adams Brown. Edited by Henry Pitney Van Dusen. Scribners. 426 pp. Price, $3.00.

JOHN WESLEY AND MODERN RELIGION by Umphrey Lee. The Cokesbury Press. Nashville. 354 pp. Price, $2.50.

THE HOLINESS OF JESUS by Arthur Davis Martin. The Cokesbury Press. Nashville. 251 pp. Price, $2.50.

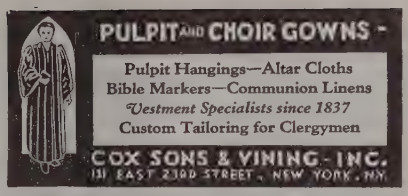
THE EXPERIMENTAL LOGIC OF JESUS by Ralph Waldo Nelson. Revell. New York. 451 pp. Price, $3.00.

THE GLORIOUS GALILEAN by J. W. G. Ward. The Cokesbury Press. Nashville. 234 pp. Price, $2.00.

GOING TO COLLEGE. The Board of Education of the United Lutheran Church in America.

The purpose of this little volume is to "help the prospective college student make the transition from the life at home to the life at college, and to direct him in his college activities." Suggestions for this orientation are given in terse paragraphs, which in many instances need elaboration. Of special value to the Freshman are the chapters on vocational guidance and choosing the right courses.

—ALICE G. SORRELL.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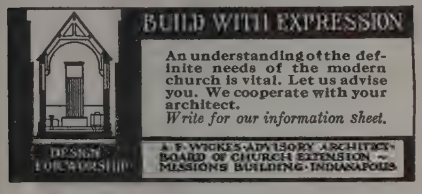
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Unified Promotion, Inc., Disciples of Christ

Report of Receipts and Record of Distribution for July 1, 1936—August 31, 1936

States	Total Amount of Receipts[1]	Amount For Distribution On Percentage Basis[2]	DISTRIBUTED ON PERCENTAGE BASIS TO						GIFTS ABOVE PERCENTAGE OF DISTRIBUTION		
			Chr. Unity	Colleges[4]	Int. Conv.	Pension Fund	State Societies[4]	U. C. M. S.	Ch. Ext.[5]	Nat. City Church[6]	Other Boards[7]
Alabama	$ 682.04	$ 677.24	$ 1.15		$ 1.85	$ 76.87	$ 162.06	$ 435.31			$ 4.80
Arizona[8]	36.09	36.09	.05		.02	8.34	5.42	22.26			
Arkansas	424.63	424.63	.15			20.24	246.96	157.28			
California, North[3]	997.25	952.25	1.30		.14	76.59		874.22			45.00
California, South	944.05	870.25	.68		1.00	185.37	132.44	550.76	$ 3.80		70.00
Colorado	218.68	185.68	.18		1.46	5.68	52.81	125.55			33.00
Florida[8]	164.87	164.87	.20		.02	26.31	20.33	118.01			
Georgia	614.85	516.85	.14			45.52	254.77	216.42			98.00
Idaho, South	73.79	51.79				1.32	35.42	15.05			22.00
Illinois	1,730.05	1,726.21	14.48	$ 84.39	3.48	99.93	625.52	898.41		$ 3.84	
Indiana	1,816.18	1,767.82	3.41	8.35	1.15	180.01	401.64	1,173.26	10.86		37.50
Iowa	1,223.57	724.57	10.00	132.02	26.44	137.63	93.69	324.79	10.00		489.00
Kansas	890.49	876.80	.54		.38	138.85		737.03	4.13	4.56	5.00
Kentucky[8]	1,295.61	983.56	1.05	26.77	4.00	118.79	226.61	606.34		12.00	300.05
Louisiana	145.80	145.80				1.00	35.05	109.75			
Maryland, Deleware & District of Columbia	1,924.51	781.41	.14	65.00	.12	35.31	154.56	526.28		843.10	300.00
Michigan	2,195.93	185.93	.83	12.17	.14	10.00	47.51	115.28	5.00	5.00	2,000.00
Minnesota	129.53	125.65	1.89	.03		19.96	40.53	63.24	1.88		2.00
Mississippi[3]	111.38	111.38	.07			46.19		65.12			
Missouri	1,050.40	1,001.40	3.58		1.24	131.52		865.06			49.00
Montana	56.98	56.98				14.00	25.05	17.93			
Nebraska	622.39	580.89	.39	4.32	.25	22.77	99.90	453.26		12.50	29.00
Nevada											
New England	140.06	95.06				1.11		93.95			45.00
New Mexico[8]	17.72	17.72	.03			.50	3.54	13.65			
New York & New Jersey	867.24	862.24	1.68	.64	.05	147.85	164.90	547.12			5.00
North Carolina	669.12	669.12	.28	83.59	.34	27.69	279.33	277.89			
North Dakota	2.76	2.76						2.76			
Ohio	2,233.78	2,012.58	6.70	7.14	1.56	240.27	197.72	1,559.19	12.50	41.00	167.70
Oklahoma	1,052.58	1,052.58	.63		.07	106.70	270.00	675.18			
Oregon	461.65	461.65				124.74		336.91			
Pennsylvania	914.39	760.73	1.23	55.70	5.92	93.41	116.31	488.16	3.66		150.00
South Carolina	13.60	13.60					8.00	5.60			
South Dakota[8]											
Tennessee	218.18	214.13	.51		.16	27.21		186.25		4.05	
Texas	2,675.13	2,345.18	2.53		1.74	438.75	543.17	1,358.99			329.95
Utah											
Virginia	2,459.24	1,929.24	.24	275.47	.68	16.40	257.46	1,378.99			530.00
Washington & North Idaho[3]	1,252.39	1,227.89	1.10		.81	93.27		1,132.71			24.50
West Virginia	459.73	459.73	.07	3.73	.01	35.45	121.38	299.09			
Wisconsin	46.75	46.75				2.77	29.35	14.63			
Wyoming[8]											
Canada	278.29	278.29	.05			30.61		247.63			
Totals	$31,111.68	$25,397.30	$55.28	$759.32	$53.03	$2,788.93	$4,651.43	$17,089.31	$51.83	$926.05	$4,736.50

[1]This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.
[2]The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.
[3]The State Society has a contractual relationship with the United Society and its share is included in the amount distributed to the United Society.
[4]The State Society or the college column is left blank where they are not cooperating.
[5]By common agreement, Church Extension only shares in the increases and receives also designated funds and gifts for specific purposes.
[6]The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.
[7]"Other Boards" means state society, college, International Convention, Pension Fund and United Society.
[8]The reports for Arizona, Florida, Kentucky, New Mexico, South Dakota and Wyoming are incomplete.

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The Missionary Register

Missionaries Returning From the Field

Dr. and Mrs. Douglas S. Corpron, China, SS. "Chichibu Maru," N. Y. K. Line, October 24, Seattle.

Miss Elma Irelan, San Luis Potosí, Mexico, September 14, Sapulpa, Oklahoma.

Dr. and Mrs. Donald Baker, Africa, SS. "Laconia," Cunard White Star Line, September 21, New York.

Mr. and Mrs. Paul C. Kepple, Mexico, September 21, 1936, Norman, Oklahoma.

Missionaries Going to the Field

Miss Edna Poole, Africa, SS. "Konigstein," Arnold Bernstein Line, October 24, Weehawken, N. J.

Mrs. Eva Alice Springer, India, November.

Death

Mrs. W. W. Sheplee, mother of Mrs. S. S. McWilliams, missionary to Buenos Aires, September 22, 1936, Clarion Iowa.

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Bethany Graded Lessons are published for your committee by your publishing house, the Christian Board of Publication. If in the publication and distribution of these materials there accrue any profits, such profits also belong to our Christian Churches and are each year distributed to Missionary, Benevolent and Christian Educational agencies of the Brotherhood.

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CHRISTIAN BOARD OF PUBLICATION

St. Louis, Mo.

Women and World Highways

(*From page* 35.)

When we are again tempted to expend emotional energy on resolutions of protest at this sort of situation, let us stop and say: "No *continued, organized* vice or crime is possible unless it is politically protected. No political protection is possible except through corrupt officials. Corrupt officials exist only because Christian citizens have failed."

A startling thought! Are Christian citizens actually responsible for the demoralization of youth through organized vice that is politically protected?

Investigate our cities; discover the number of possible voters, the number of possible church voters, the number of church voters who do vote. Your conclusion will be a matter of simple arithmetic. The serious indictment is that many Christian citizens do not have the habit of voting and that they do not have the courage to be intelligently impersonal and nonpartisan in their voting. As one speaker so simply put it: "Bad officials are put into office by good people who do not vote."

We stand aghast at the mass of church members who seem willingly to yield their sovereignty to America's worst public enemy—the corrupt politician. What is this anaesthetic that has rendered Christian citizens so helpless that with scarcely any struggle they sign the death warrant of free self-government? Democracy cannot survive the enervating atmosphere of an uninformed and indifferent citizenry.

Today's highways are a vast network on the ground and through the air. They are wide and well paved. They invite throngs of fast-moving, happy-go-lucky humanity. Government has much to do with making these highways safe and secure for our boys and girls. Christian citizens can be the determining factor in that government. It is not enough today to bind up wounds received by unfortunates on our highways. The Good Samaritan was a subject of his government. He had no voice in its affairs. He could not vote for officials who would properly protect the people. Binding up wounds was all he could do.

It is different with us. We are citizens. Ours is the responsibility of preventing broken bodies, soiled souls, hurt lives. Many are the opportunities for doing them. One is the intelligent exercise of our Christian citizenship.

School Holds High Place

That our Christian Girls' School holds a place of honor and approval in Nanking, is shown by the large number of prominent families in high positions whose children are now in our school. Among those in high government office are General Feng Yu-Chiang, second in command of military affairs of the National Government, Mr. Hsu Mo, vice-minister of Foreign Affairs, Mayor Ma of the Nanking city government, and many others in high government office.

Nanking, China. CAMMIE GRAY.

World Chaos Near

World civilization is breaking up; our nation is in a grave moral crisis; the churches are worldly and impotent.

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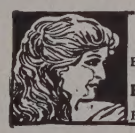
Prepare for
CHRISTIAN ACTION



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The Last Page

Editorial "We"

It may be of interest to know how the editorial "we" started. Back in the stone age an editor had chiseled some news about the clan bully. After closing time the bully came howling with a big club, beat on the stone door of the editor's cave, and shouted, "Whoever wrote that piece about me come out here!" The editor shouted back, "Keep your bearskin on. We will be out in a minute." The bully, thinking a gang was about to emerge, hurriedly scurried away through the brush.—*Lyons News.*

A Budding Poet

This story is told of the small son of Raymond McLain, newly elected president of Eureka College:

Watching and waiting for his mother's return far beyond the usual time from some meeting, the son met her with the statement that he had composed a verse, with which to comfort himself, which ran like this:

"Where is she?
O where is she?
Lying in a ditch
Or hanging on a tree?"

What the Church Needs

It isn't the worn-out organ, Sue,
That hinders the Church today.
The inconsistent things we do—
It is these that block the way.

It isn't the carpet's faded blue
And it isn't the leaning spire,
Nor leaky roof, nor smoking flue
That quenches the altar fire.

Our organ isn't so very old,
The vestments are all brand new.
Power must come from higher up—
Can it come through me and you?

It's not the organ, sister Sue,
Not the height of roof or tower;
It's faith and prayer in all we do
That gives to the Church its power.

—Luther H. Rice.

Columbia, Missouri.

Dollar Words

Today, instead of "fun," we learn to speak of "entertainment-value"; instead of Tories we have "the forces of reaction"; instead of games, "recreational facilities." Instead of swords and guns there are "casualty-producing weapons." We no longer work together: we "cooperate according to a coordinated plan." We do not work whole-time but "on a whole-time basis."

We do not hunger or starve; we exhibit evidences of malnutrition, or our diet is characterized by protein deficiency. A book is not instructive; it has a high education content. A frontier is not "defined" or "fixed," or even "determined," but "delimited" or "demarcated."—*A. P. Herbert in "What a Word!"*

Thanksgiving

Now let us range them in a shining row,
Those daily blessings punctual as the light
That woos us from uncharted realms of night.
Shelter—toward which our eager footsteps go
From the world's stress, from running to and fro.
Abundant comforts of the bed and board,
Earth's yield of grain, and fruit securely stored.
Faces of friends, flowers, books, the hearth-fire's glow.

And last, what heart but raises special thanks
For some peculiar bounty that outranks
All others in the annual summary?
A dream fulfilled, a danger past, maybe,
New beauty bidding to eternal tryst.
Let this best jewel crown the radiant list.

Julia Boynton Green.

Let Us Be Thankful

That church bells ring all over the land.
That the list of benevolent and philanthropic institutions is lengthening in all the cities.
That there never before was such a war on disease and pain.
That our doctors are hunting all the germs out of their hiding places.
That our surgeons can take men apart and put them together again.
That there are still enough people on the farms to raise a good crop.
That many of our grievances are imaginary, and we can handle the rest.
That graft is not incurable and trusts are not immune.
That Christendom is taking the heathen world to heart.
That the brotherhood of man is getting beyond the sentimental stage.
That Christianity is becoming the recognized platform of progress.
That Jesus Christ is rising in his place as Leader and Commander of the people.

—*The Expositor.*

An English woman recently told one of our missionaries in India that when she was on vacation in Assam, in northern India, she found native children who had been baptized in the Church of England (in India), with these names in English: Colon; Semi-Colon; Comma; Full Stop; Adriatic Sea; Mediterranean Sea. The eleventh child in a family was named "Enough," while the twelfth was named "More Than Enough." All of which reminds us that we once knew a family in this country whose children were named Alpha, Omega and Appendix.

No Moratorium Here

The bonds of matrimony aren't worth much either, if the interest isn't kept up.—*Publishers' Syndicate.*

Alcohol as a Remover

Someone has said alcohol will remove stains from summer clothes. This may be true, but stains from summer clothes are not the only things alcohol will remove.

Alcohol will remove the stains all right, but it will remove the summer clothes as well, and also the spring clothes, and the autumn clothes, and the winter clothes.

Alcohol will not only do this for the man who drinks it, but it will do it for all those for whom he is responsible.

Alcohol will also remove beefsteak from the dinner table, and shoes from the baby's feet.

It will remove happiness from the home, and then remove the possibility of its ever returning.

It will remove smiles from the face, and laughter from the lips of innocent children.

It will remove schoolbooks from the arms, and hope from the hearts of your boys and girls, and then the shoes from their feet, and the warm clothing from their bodies.

It will remove the coal from the bin, and the flour from the barrel, and the bread from the chest.

Yes, alcohol is a great remover! As a remover of things, alcohol has no equal competitor.

But removing things is not all that alcohol will do.

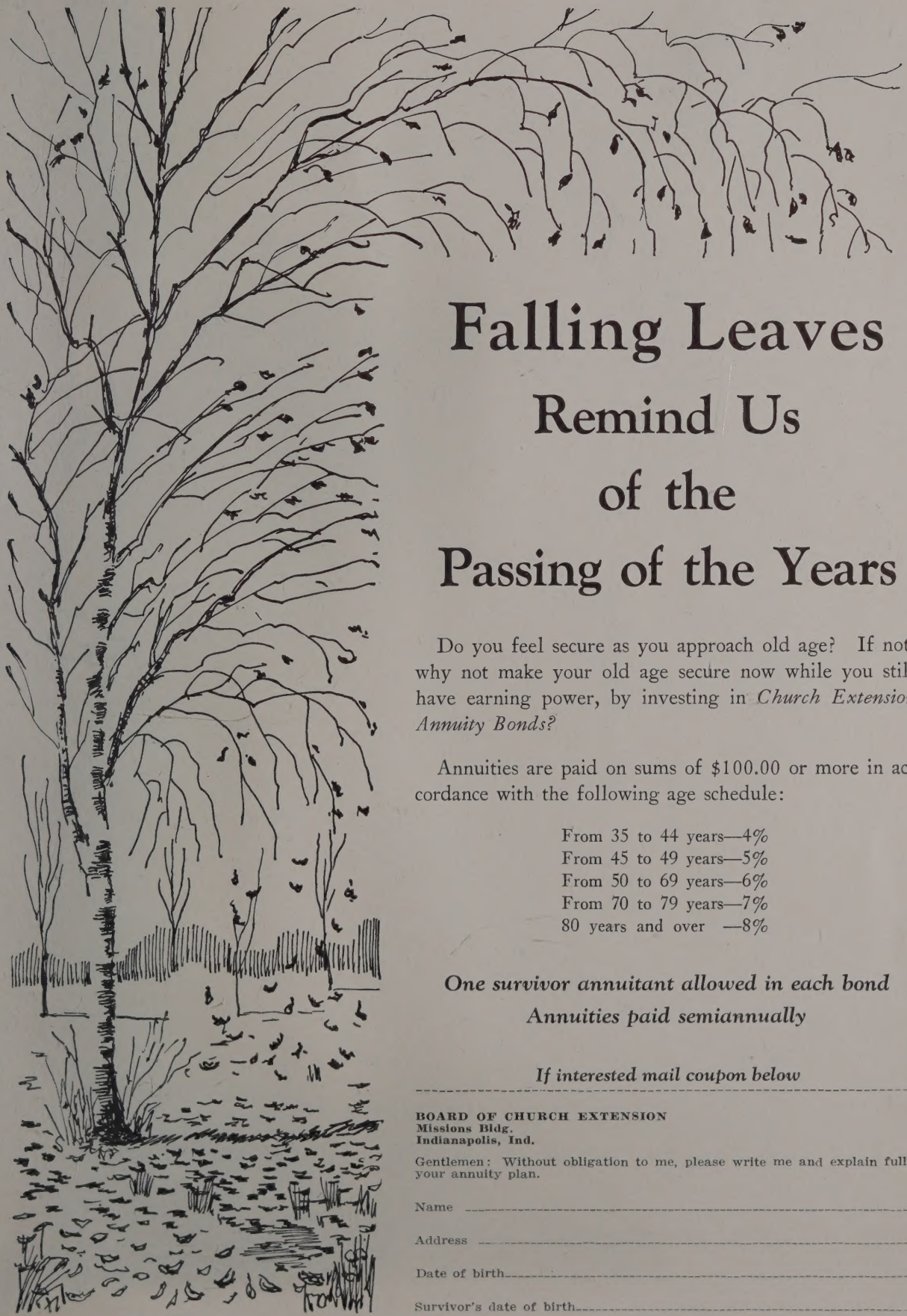
It will remove stains from your summer clothes all right, but it will leave stains of a far worse character on your manhood.

It will remove stains from your summer clothes, but it will leave pains a million times deeper in your heart.

Yes, alcohol is a great remover. It will remove stains and leave pains. It will remove fame and leave shame. It will remove plenty and leave poverty. It will remove honor and leave humiliation. It will remove fine homes and leave hovels. In fact, alcohol will remove anything, from stains on summer clothes to the greatest fortunes ever amassed by intelligent man. It will remove everything great or small that makes life worth while.—Frank C. Hotle.

Importance

An important person is one who can't see you when he's busy and gets mad if you can't see him when you're busy.—*Los Angeles Times.*



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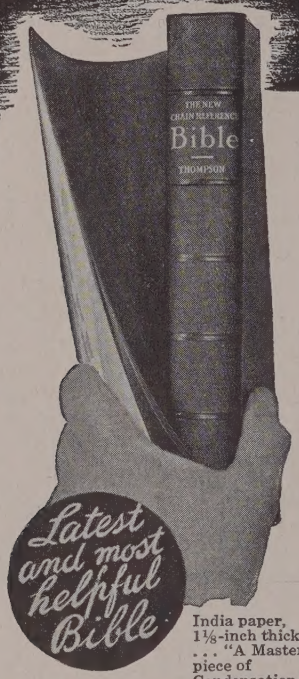

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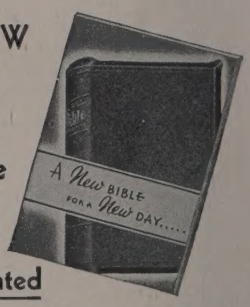

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